

INTRODUCTION

INTRODUCTION.

The language of the Jain Sūtras is called Ardha Magadhī. The Sūtras state that Lord Mahāvīr preached his doctrines in that language, and regard it as the basic language from which others are derived. Hemachandra, the famous Prakrit grammarian, calls the dialect of the Jain canon by the word *आर्धमगध*. Dr. Pischel in his Prakrit grammar, sec. 16, quotes numerous passages from various Jain canonic Sūtras, Hemachandra's grammar, Premachandra Yāskavagīśa's commentary on Dandin's *Kavyadarsa*, and other works, and shows from them, "that Arsa and Ardha Magadhī are identical, and that according to the tradition the language of the old Jain-Sūtras was Ardha-Magadhī; and, indeed, as Hemachandra's example from the *Dasa-Veyahya Sutta* shows, not only prose but also poetry." The question might now be raised why that language is called Ardha-Magadhī. The chief characteristics of the Magadhī dialect are its change of *र* and *स* to *ल* and *श* respectively, and its ending *ए* in the nom. sing. of masculine nouns, thus *रामे* becomes *रामे*, and *सप्तस* becomes *शलशे*: of these two fundamental rules of Magadhī, the Ardha-Magadhī retains *र* and *स* but has the nom. masc. in *ए* as *महावीरे* which *ए* is dropped in poetry where *ओ* is frequently found. Thus it will be seen that Ardha-Magadhī has some of the peculiarities of Magadhī though not all. Perhaps this is why this language is called 'Half-Magadhī' or Ardha-Magadhī*. In poetry this language differs from that in prose. As remarked above *ओ* is frequently found instead of *ए* in the nom. sing. The metrical

*Refer—Abhayadeva on *समसायज्ञ* and *उवाचगद्यमो*.

works seem to have much in common with Maharashtra, and some have ascribed this difference of language to the mixture of Maharashtra and Magadhi. The later Jain writings, therefore, seem to have Maharashtra tinged with Ardha-Magadhi. Perhaps this happened due to the spread of Jainism in Maharashtra.

Exactly where and when what is called Ardha-Magadhi originated is yet a question of dispute and investigation. It is, however, very likely that its home of

2 Where did Ardha-Magadhi originate?

origin was very near the South West of ancient Magadha. During the Mauryan Empire, the Eastern language of Patna might have spread further to the West, especially in commercial and political centres. But with the fall of the Mauryan Empire, the use of that Eastern language might have been limited, and as the place of the central power went on moving towards the West, the Sauraseni might have pressed on further down the Ganges valley. Such changes of dialects make it difficult to predict the exact date and form of a particular language. It is worth noting, however, that Jains themselves believe that the Ardha-Magadhi is an अनादि language, whose time and place, therefore, cannot be determined. On the other hand, it is traditionally believed that Lord Mahavir taught in Ardha-Magadhi and his words are recorded in the same language. But strange as it would seem Lord Buddha taught in Magadhi and his words are recorded in Pali. And still, both these great teachers of religion are considered nearly contemporary and belonging to the same part of the country. It is, however, possible that both the teachers used the same language for precept, a language resembling Ardha-Magadhi, spoken round Benares, between the Sauraseni and the Magadhi countries, but before the words of the preachers were recorded

into writing, the languages might have changed in those areas where the recording was made, and hence the change between the languages of the works of those two sects Ardha-Magadhi, as is found now, is more archaic than the Prakrits of the Sanskrit dramas. The oldest work on poetics ascribed to Bharata, mentions Ardha-Magadhi as one of the seven languages, the others being Magadhi, Avanti, Prachiya, Sauraseni, Bāhlika, and Dakṣiṇīya*. The Ardha-Magadhi, says Bharata, is the language of the servants, Rajputs and guild-masters. But this is not what we actually find in the dramas. The monk Jīvasiddhi in the *Mudra-Rakṣasa* and Kṣapanaḥ in the *Prabodhachandrodaya* are shown as speaking Magadhi. Yet it is possible to find some passages allied to old Ardha-Magadhi in some of the fragments of Buddhist plays found in central Asia whose authorship is ascribed to Aśvaghoṣa. In the Southern dialect of Aśoka's inscriptions we find *स* and *र* combined with *nom* sing in *ए*. His Eastern dialect has *ल* for *र* e. g. *राजा* for 'king' so that we may conclude that Ardha-Magadhi was not the language of Pāṇini in the Mauryan period, i. e. in the third century before Christ.

The style of this book is lucid and forceful. It adapts to the circumstances. The book is meant for the common masses and hence the language is simple.

3. The Style of the Book. The book is neither scholarly nor ceremonious. Without any ceremony, the book directly begins and takes up the topic. A usual in the

Sutra texts of the Jains elaborate and tire some descriptions of places, palaces, persons and such other things are dropped which are to be sought in other Sūtras like the

* 'प्राकृतं—'मागधपरन्तिना प्राच्या दौरेमेव्यर्धमागधी ।

बाह्लिका दक्षिणागता च उत्तमाया प्रकीर्तिता ॥'

Anupatika, which is full of descriptions. The reader is spared the trouble of doing so, as, really speaking, such let-off descriptions are not relevant to the matter of the book, beginners may be tired at the repetitions of words and sentences in this and such other Sūtras, but we are indeed pleased to read the descriptions like those of Chitra the charioteer, Pradeshi, the irreligious king (as he is in the beginning) Kesi, the pious monk, and of the future birth, breeding and training of the boy, दृष्टिः. The arguments given by Kesi, the Kumārabhramana, to convince Pradeshi, the king, are in a style befitting any great argumentarian, as in the Hindu Upanishads or the modern law court. The language is precise and pointed. It is as it should have been in a book like this. Its simplicity is a speciality, and proves that it really is meant for the common people-सिद्ध, not for the learned scholars. The mention of rich merchants' caravan-leaders and other rich persons in the assembly hearing Kesi, and that of the king, Pradeshi, shows that Jainism had a hold then as now, on the rich community of India, and the writers of these Sūtras seem to have a special liking for the description of the rich, as all old and classic writers are found to have. Perhaps, this is why दृष्टिः is described to be born in an extra-rich family. The book does not differ from other Sūtras in the style and language. There will be found a little change in some words in this text as compared with other editions of this book, especially in those with Jam Bhandaras, or temples. But, I had to keep up Dr Vadiya's reading, as the University has specially and specifically mentioned the edition edited by the learned Doctor.

The title of this book is Paesikahanayam. It is the

second part of the work Rayapasenīya, the second Upanga of the sacred canon of Shvetāmbara.

4. The Title of Jain. The Jains popularly call this the Book book Rayapāṣeṇi. The Nandī Sūtra refers to this book by the name Rayapāṣeṇīyam. The commentator gives Rajapraśnīyam as its Sanskrit equivalent. The title consists of two words, Raja, and 'prashnya'; a Gen Tatparasha compound, Raja prashna, means the questions of the king (Pradeshi), and naturally, therefore, a work relating to that was termed Rayapraśnīyam, Rayapāṣeṇīyam. Malayagiri, the commentator to this work, says, "Now, if it be asked why this Upanga is termed Rajapraśnīya, we say, in this work a king named Pradeshi, going to the revered ascetic Kesi, asked questions regarding the soul, the young monk Kesi treated those questions, and he, the king, with his ideas changed due to the discourse, got knowledge; and after his death, by sincere remorse, got entrance into an abode in the first heaven, called Saṇḍharma; and after that, falling from that place, and coming to his place, (he) got liberation, that is all which is to be described in this Upanga. But the very origin of all that is to be read is the questioning by the king. That which is born from the king's questions is Rajapraśnīyam." This gives us the right clue as to the origin and propriety of the title.

There are 11 Āṅgaḥ, 12 Upaṅgaḥ, 10 Prativāṇas, 6 Chhedaśūtras, 4 Mulaśūtras, and Nandīśūtra, and Ānuyoga-draśūtra, in all 45 religious canons.

5 The Place of in Jain literature. In order, this book is the Book in Jain the thirteenth. This Rayapāṣeṇīyam is Literature. the second Upanga, and tradition in Jainism links it with the corresponding second Āṅga—the Sutrakṛtāṅga—Sūryagadam, as its comple-

ment The complementary character of this Sutra to Sutra-kriyanga is explained by the eom Malavayin as follows — King Pradeshi was formerly a non-believer, a heathen, and so, according to that belief, he asked questions pertaining to the soul And Ken, the young ascetic, treated with the king with reference to such atheists as shown in the Sutra-kriyanga And hence as the points suggested in the Sutra-kriyanga are treated in details in this Upanga, this is termed its Upanga

But closely looking, we find that the commentator's explanation is made out and the so-called relation of this Upanga to the said Anga appears but fantastic and merely given in analogy to the sacred literature of other religions, as we find the Upanishads and Aranyakas in the Brahmanic literature ascribed to certain Vedas, and schools of preceptors

- The aim of the book seems to be a refutation of the चार्वाक theory or the materialistic cult which does not believe in the soul or after-life The चार्वाक
- 6 The Aim of theory of life is well summarised in the this Book famous verse —

यामजीवेत् सुखं जीवेत् ऋण कृत्वा घृतं पिबेत् ।
भस्मीभूतस्य देहस्य पुनरागमने हृतः ।

King Pradeshi is one of the non-believers He does not believe in the existence of soul as separate from the body. To him the body and the soul are one and with death, the soul of man also dies There is no regeneration or rebirth to him no fruit of bad or good deeds The materialist is not to falsify the principle of action and reaction And Ken Kumar so nicely rebuts him with examples and arguments, explanations and analogies that the king is convinced and the stony materialism is converted into pure gold of Faith. The questions by the king and their answers by the monk,

Kes, convincingly follow each other till the close of the debate, and convince the reader of the truth of the existence of soul as apart from the body.

The Rajaprashniya is the history of one soul rising to perfection in three different lives in the *samsara*. Thus the book may be considered in three different parts. The first one speaks of the life of god Sanvabha of the *supreme* heaven and his meeting with Lord Mahavir; the second consists of the tale of king Pradeshi—*प्रादेशि*; the last one deal with the life of *हृदयप्रिया*. But the order in the book seems to have been kept to impress upon the readers that divinity can be obtained by the proper following of the Jain faith, as was done by king Pradeshi in his birth as God Sanvabha. Thus the story of Sanvabha stands first in this work. The story of *हृदयप्रिया* is given last to complete the history of the soul of king Pradeshi. In short, how an impious person reached the state of perfection by following the right faith, conduct and knowledge is shown in the Rajaprashniya.

the earth. In due course, the party of gods came to Amalkappa and paid a visit to the revered ascetic. The latter was pleased to see such humility from a god. Then god Suryabha inquired of Lord Mahavir if the latter was a follower of the Jain faith, and if god Suryabha would soon be liberated from this *samsara*, or he would still take a long time to do so. Lord Mahavir said that he was a follower of Jainism and that god Suryabha would soon be liberated. Then the god was so pleased to hear this that he asked permission of the ascetic to perform the thirty-two kinds of dances before him. The worthy ascetic kept silence, and gave an indirect consent. Then gods and goddesses danced. Meanwhile, Gautama, the chief pupil of Lord Mahavir, was much impressed by the dignity of god Suryabha, and inquired of his master as to where the dignity and powers of the god were attached, to the body or to the soul. His master replied that they belonged to the body, and dwelt in the body, just as people take shelter in a *वृक्षारण्य* on seeing an approaching storm. Gautama also inquired about the position and form of the heaven. His master satisfied his query. Thus it, in short, the story of the god and his meeting with Lord Mahavir.

Hearing the description of the heavenly abode of god Suryabha, Gautama was very much astonished. He inquired of his master as to how god Suryabha attained that godhood. In answer, Mahavir told him the tale of king Pradeshi. The story is as follows:

There was once in the country of Kekeyardha in the town of Sengaya, a king named Pradeshi, who was an atheist, and impious man. He did not properly manage his kingdom. He was a materialist who believed that the soul

and the body were one, and that with the death^d of the body, the soul also was no more. He was a proponent of the principle of 'kill, eat and break'. That king had an adviser or secretary named Chitra. Once he sent him with some political mission to Jitasatru, his neighbour-king. Chitra went to Sarathi, Jitasatru's town, and came to meet Kesi, an ascetic of the Jainfold. Impressed by his precept, Chitra turned a Jain of his own accord. After some time Chitra had to return to his town, while departing, he met the monk and requested him to come to his town, Sevaviya. The monk, however, was unwilling to go there, as he knew King Pradeshi's tendencies to irreligiosity and sinfulness. However, being again requested by Chitra, the monk agreed to go to Sevaviya on a proper occasion. And the monk acted up to his promise. When Chitra knew of the arrival of the monk, he saw him at the latter's residence in the Mrigavana garden. Chitra requested the monk to give a religious discourse to king Pradeshi so that he might improve his conduct and do good to himself and his kingdom. But Kesi Kumar said that the Jain monks do not preach of their own accord, but they are to be requested to do so by the person who wants to hear the precept. Thereupon, Chitra promised to bring the king before the monk, under the pretext of testing the horses brought as a present from Kamboja. Accordingly, the king was brought to the place where the monk used to preach. The king was tired of the drive in the chariot and wanted rest. But at that time he was greatly disturbed by the loud voice of the monk who was preaching in the neighbourhood. The king asked Chitra if he knew the man who was addressing such a big assembly of persons. He was informed by Chitra that the person was an ascetic of the Jainfold, a monk named Kesi, who

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lived upon begging. The king, however, said that the monk must be a dallard and his listeners and followers still greater fools and dallards. Yet, the king was really impressed by the personality of the monk and asked Chitra if the monk was really worth his visit. Chitra said that he was. Then the king approached the monk. The first question that the king put to the monk was whether the monk was really living upon food obtained by begging. The monk replied that the king was not directly questioning him and told the king what he was thinking about the monk in his mind. The king was wonderstruck to hear a half-naked monk reading his thoughts. He asked the monk to tell him how he read his thoughts. Then the monk explained to him the theory of knowledge in Jainism and said that he read the thoughts of the king by मन पर्यायज्ञान. Then began the debate between the king and the monk.

(1) The king asked Keekumar if the Jain monks believed in the doctrine that the soul and the body are not one. The monk said that it was so. Then the king asked the monk why an irreligious and impious soul, after doing a lot of sins on the earth, does not return here from the hell to warn his relatives of the bad fruit of evil deeds. The monk replied that just as a criminal is not his own master, a soul in hell is also under the supervision of the guardians of hell and hence that soul cannot stir out at sweet will to warn its own relatives. It cannot, therefore, be deduced from the non-return of the soul to the earth, that there is no such thing as soul, and that the body and the soul are one.

(2) The king then gave another example of a pious and religious person. He asked why a soul, having done good deeds, cannot return to the earth from heaven to tell

its relatives how good deeds made it happy in the heaven. The monk, however, replied that the creatures in heaven are so engrossed in heavenly pleasures that they forget everything earthly, moreover, even if they try to come here, the earthly odour rising up to many miles high up in the sky becomes unbearable to them and they cannot come here. Again, the beings on the earth are very short lived and before the being in the heaven thinks of coming here and actually comes here, there is a difference of age on earth and hence the return to earth becomes useless for the creature from the heaven. This is due to the difference of measure of time in the earth and in the heaven. The monk, therefore, said that the non return of the soul from heaven to guide his relatives on earth is not a proof of the non existence of soul, or the oneness of the body and the soul.

(3) The king still argued and said, that if the body and the soul were different, they would be seen together when a living person is confined in an iron-jar well closed and sealed on all sides. But contrary to that, it was found that the soul was not there, though there was no hole or crevice in the jar for the soul to run away. It, therefore, meant, said the king, that the soul was not different from the body. The monk argued that just as sound goes out from a well protected and barred house, so also soul passes away from any obstructions raised against its passage.

(4) The king, then again put another argument to show that the body and the soul were one. He said that, once, he kept a thief in an iron jar, well sealed, for a number of days. After a few days, it was found that small germs had got into the iron jar. But there was no hole or crevice from which they could have got in. This proved, said the king, that the germs were produced from the body and there was no such thing as soul apart from the body. The

king meant that the souls of the germs were born from the body, and hence the body and the soul were one. The monk replied that soul gets inside or goes out of any obstruction; it enters into an opaque body, as fire enters into iron. Thus, there is no cause to believe that the soul and the body are one, only from the fact that germs are found in a body well-covered on all sides to stop the entry of the soul. The soul can not be obstructed in any way from passing out of or entering in any body.

(5) The king farther argued that if the soul were not the same as the body, it must be the same in the same body, then, the soul of a child must be able to do the same as that of a young man. For example, a young man can throw five arrows at a time, but the child can not do so. This proves that the body and the soul are one. The monk said that the body is like an implement. The weaker the implement, the poorer the work. In the case of a child, his implement, the body, is not developed; it is imperfect, and hence he can not do the same feat as a young man, with a perfectly developed body. The monk said that even a young man with old and worn out bow, and bow-string can not perform the feat.

(6) The king gave another example. He said that if it were so, the young person and the old person must both be able to carry the same amount of load, both having perfectly developed bodies. But experience of life shows that it is not so. This, therefore, showed that the body and the soul are one. The monk, however, continued his former argument and said that the body is merely an instrument and if the instrument is worn out or old, it cannot do the same amount of work, as it can do when the implement, the body is young and new.

(7) The king then, said that if the body and the

soul were different, the weight of a dead body must be different from the weight of a living body. But, in practical life, the king said, he found that both the weights were the same. The weight of a living body did not at all differ from that of a dead body. It meant, therefore, that the body and the soul were one. The monk replied that the soul had no weight, just as an empty bag of leather and the same bag full of air has no difference in weight, a body with soul and without it has no difference in weight.

(8) Again, the king said that the soul could not be found inside the body even by cutting it into a number of pieces. The ascetic replied that the soul is invisible like fire which is hidden in wood, and though wood be cut into small pieces it would not show any sign of the existence of fire.

(9) The king still found out one more argument and asked the monk to show him the soul like an Amalaka fruit in his palm. Keshukumar said that the soul is like a breeze of wind whose existence can only be inferred, it cannot be seen in a concrete form like that of an Amalaka fruit. Only the perfect beings, the Keralmas, can know the soul perfectly. The soul was included in one of the ten things, whose knowledge is barred to an imperfect being, a Buddha like himself.

(10) The king further questioned the monk and asked if the size of the soul was the same in the body of the Kantha and the elephant. The monk explained to the king that the soul was like a lamp which illuminates the area which it surrounds. The soul also enlivens that part of a body which it inhabits, whether small or big.

Now all the doubts and queries of the atheist king were satisfied. But he could not give up his old faith, traditionally held by his family. Though he was convinced that the body and the soul were different, he could not act up to it. The monk gave the instance of a person who

राया होत्था, महुया हिमचन्त^० जाय विहरइ, अधम्मिण
 अणम्मिण्ठे अधम्मकराई अधम्माणुण अधम्मपलोई अधम्मए-
 जणणे अधम्मसीलसमुदायारे अधम्मेण सेय चित्ति कप्पेमाणे
 हणछिन्दभिन्दापघत्तए चण्डे रुहे खुहे लोहियपाणी भाइ-
 लिए उकअणवअणमायानियडिक्कडफउसाईसंपभोगबहुले
 निस्सीले निव्वए निग्गुणे निम्मेरे निण्वचपसाणणेसहोप-
 वासे बहणं दुपयचउणयप्रियपसुपनिस्ससिरीसिद्याणं वायाए
 वहाए उच्छेयणाए अधम्मवेऊ समुट्ठिए, गुरुणं नो अभुट्ठेइ,
 नो विणयं पउज्जइ, समणमाहणाणं...नो विणयं पउज्जइ,
 सयस्म वि थ णं जणचयरस नो सम्मं करभरविचि पवत्तेइ ॥

३. तस्स णं पणसिस्स रओ सूरियकन्ता नामं देवी होत्था
 सुकुमालपाणिपाया (घारिणीवणओ) पणसिणा रक्षा सद्धि
 अणुरत्ता अविरत्ता इट्ठे सहे रुवे जाय विहरइ । तस्स णं पण-
 सिस्स रओ जेट्ठे पुत्ते सूरियकन्ताए देवीए अत्ताए सूरियकन्ते
 नामं कुमारे होत्था सुकुमालपाणिपाए जाय पडिक्खे । से
 णं सूरियकन्ते कुमारे जुवराया वि होत्था, पणसिस्स रओ
 रज्जे च रट्ठं च बलं च बाहणं च कोसं च कोट्टागारं च
 अन्तेउरं च जणचयं च सयमेव पच्चवेक्यमाणे २ विहरइ ॥

४. तस्स णं पणसिस्स रओ जेट्ठे भाउयचयंसए चित्ते
 नामं सारही होत्था अट्ठे जाय बहुजणस्स अपरिभूए साम-
 दण्डमेयउवणयाणअयसत्थईहामइविसारए, उणत्तियाए
 वेणइयाए कम्मियाए पारिणामियाए चउच्चिहाए बुद्धीए उव-
 चेए, पणसिस्स रओ बहसु कज्जेसु य कारणेसु य कुड्डयेसु
 य भन्तेसु य गुज्जेसु य रहस्सेसु य निच्छएसु य आपुच्छ-
 णिज्जे मेढी एमाणं आहारे आलम्बणं चकव् मेढिभूए पमाण-
 भूए आहारभूए आलम्बणभूए सव्वहाणसव्वभूमियासु लद्ध-
 पत्तए विइणावियारे रज्जधुराचिन्तए यावि होत्था ॥

५. तेणं कालेण तेणं समरणं कुणाला नामं जणवणं
 होन्था, रिद्धत्थिमियसमिद्धे । तत्थ णं कुणालाणं जणवणं
 चावत्थी नामं नयरी होत्था रिद्धत्थिमियसमिद्धा जाव
 णिद्धत्था । तीसे णं सावन्धीणं नयरीणं बहिया उत्तर-
 पुरत्थिमे दिसीभाणं कोट्टणं नामं चेइणं होत्था, पोराणं जाव
 गसादीणं ४ । तेत्थेणं सावन्धीणं नयरीणं परसिस्स रत्तो
 अन्नेवासो जियसत्तु नामं राया होन्था, महया हिमवन्तं
 ताव विहरइ । तणं णं से परसी राया अन्नया कयाइ महग्घं
 महरिहं विउलं रायारिहं पाहुं सज्जावेइ । २ चित्तं मार्गहि
 सदावेइ । २ एवं वयासी—“ गच्छ णं, चित्ता, तुमं सावत्थिय
 नयरि । जियसत्तुस्स रत्तो इमं महत्थं जाव पाहुं उवणेहि ।
 जुहुं तत्थ रायकेज्जाणि य रायविट्ठ्ठाणि य रायनीइमा य
 रायपवेत्ताण य ताहं जियसत्तुणा सद्धि सयमेव पच्चवेक्ख-
 माणं विहराहि ”ति फट्ठ विसज्जिणं ॥ having done so

६. तणं णं से चित्ते सारही परसिणा रत्ता एवं वुत्ते
 समाणं जाव पट्ठिमुणत्तात्त महत्थं जाव पाहुं मेण्हइ ॥
 णमिस्स रत्तो जाव पट्ठिनिफायमइ । २ सेयवियं नयरि
 मज्झमज्झेणं जेण्ये सणं गिट्ठे तेण्ये उवागच्छइ । २ तं
 महत्थं जाव पाहुं ट्ठवेइ । कोडुमियपुरिसे सदावेइ । २
 एवं वयासी—“ गिण्णामेव, भो देवाणुप्पिया, सच्छत्तं जाव
 चाडग्घण्टं आसरहं जुत्तामेव उवट्ठवेइ जाव पच्चप्पिण्ह ” ।
 तणं णं ते कोडुमियपुरिमा तहेय पट्ठिमुणित्ता गिण्णामेव
 सच्छत्तं जाव जुत्तसज्जं आडग्घण्टं आसरहं जुत्तामेव उव-
 ट्ठवेहि, तमाणत्तियं पच्चप्पिणन्ति । तणं णं से चित्ते सारही
 कोडुमियपुरिमाणं अन्तिणं वयमहं जाव ० दियणं पट्ठाणं काय-
 वत्तिदग्गे कायकोट्टपमद्दत्तायत्तिट्ठत्ते मंनत्तयत्तं वमिय-
 कायणं उपात्तिदग्गसत्तायत्तिट्ठत्ते मंनत्तयत्तं वमिय-

विमलवरचिधपट्टे गहियाउहपहरणे तं महत्थं जाव पाहुडं
 गेण्हइ । २ जेणेय चाउग्वण्टे आसरहे तेणेय उवागच्छइ । २
 चाउग्वण्टं आसरहं दुरहइ । २ घट्टहिं पुरिसेहिं संनद्धं जाव
 गहियाउहपहरणेहिं सद्धिं संपरिवुडे सुकोरिण्टमहदामेणं
 छत्तेणं धरिज्जमाणेणं २ महया भडचडगरपहकरविन्द-
 परिफिपत्ते सामो गिहाओ निग्गच्छइ । २ सेयवियं नयरि
 मज्झमज्जेणं निग्गच्छइ । २ सुहेहिं यासेहिं पायरासेहिं नाइ-
 विकट्टहिं अन्तरावासेहिं वसमाणे २ केइयनद्धस्स जण-
 वयस्स मज्झमज्जेण जेणेय कुणाला जणवण जेणेय सावत्थी
 नयरी तेणेय उवागच्छइ । २ सावत्थीण नयरीण मज्झ-
 मज्जेणं अणुपघिसइ, २ जेणेय जियसत्तुस्स रज्जो गिहे,
 जेणेय वाहिरिया उवट्ठाणसाला, तेणेय उवागच्छइ । २ नुरण
 निगिण्हइ । २ रहं ठवेइ । २ रद्दाओ पच्चोरुहइ । तं महत्थं
 जाव पाहुडं गिण्हइ । २ जेणेय अज्झमन्तरिया उवट्ठाणसाला
 जेणेय जियसत्तूराया तेणेय उवागच्छइ । २ जियसत्तुं रायं
 करयलपरिग्गहियं जाव कट्टु जणं विजणं घट्टावेइ । २ तं
 महत्थं जाव पाहुडं उवणेइ । तणं से जियसत्तूराया चित्तस्स
 सारहिस्स तं महत्थं जाव पाहुडं पटिच्छइ । २ चित्तं सारहिं
 सक्कारेइ, २ संमाणेइ, २ पडिचित्तज्जेइ, रायमग्गमोगाढं च
 से आवासं दलयइ । तणं से चित्ते सारहो विसज्जिण
 समाणे जियसत्तुस्स रज्जो अन्तियावो पडिनिक्खमइ । २
 जेणेय वाहिरिया उवट्ठाणसाला जेणेय चाउग्वण्टे आसरहे
 तेणेय उवागच्छइ । २ चाउग्वण्टं आसरहं दुरहइ । सावत्थि
 नयरि मज्झमज्जेणं जेणेय रायमग्गमोगाढे आवासे तेणेय
 उवागच्छइ । २ नुरण निगिण्हइ, २ रहं ठवेइ, २ रद्दाओ
 पच्चोरुहइ, ण्हाए कयवलिकम्मे कयकोटयमङ्गलपायच्छित्ते
 सुद्धणावेसाइं मंगलाइं यत्थाइं पवर परिहिण, अप्पमहग्गा-

भरणालंकियसरीरे, जिमियभुत्तसरागय वि य णं समाणे
पुन्वावरणहकालसमयंसि गन्धव्वेहि य नाडगेहि य उव-
नधिज्जमाणे २ उवगाइज्जमाणे २ उवलालिज्जमाणे २ इहे
सदफरिसरसरुवगन्धे पञ्चविहेमाणुस्सप कामभोए पञ्चणु-
भवमाणे पिहरइ ॥

Dut, in cat 1

७. तेणं कालेणं तेणं ममणं पासावुच्चिजे केसी नामं
कुमारसमणे जाइसपन्न कुलसपन्न वलसपन्न रुवसपन्न
विणयसपन्न नाणसपन्न दसणसपन्न चरित्तसपन्न लज्जास-
पन्न लाघवसपन्न लज्जालुघवसपन्न औयसी तेयंसी वृचंसी
जसंसी जियकोहे जियमाण जियमाण जियलोहे जियनिहे
जिइन्दुए जियणीसुहे जीवियासमरणभयविण्णमुगे, नव-
पुद्गाण गुणपद्दाण करणपद्दाण चरणपद्दाण निगहण-
द्दाण अजयणद्दाण मेहचणद्दाण लाघवणद्दाण सन्तिपद्दाणे
मुत्तिपद्दाणे विज्जणद्दाणे मन्तणद्दाणे धम्मणद्दाणे
नयणद्दाणे नियमणद्दाणे मोयणद्दाणे नाणणद्दाणे दंसण-
णद्दाणे धरित्तणद्दाणे चउदसपुब्बो, चउनाणोवगए पञ्चहि
अणगास्सएहि सद्धि संपरिबुद्धे पुच्चाणुपुब्बि चरमाणे
गामाणुगामं दृइज्जमाणे सुहंसुहेणं विहरमाणे जेणेय साधन्थी
नयरी जेणेय कोट्टए चेए तेणेय उवागच्छइ २ सावन्थीए
नयरीए धहिया कोट्टए चेए अहापडिरुयं उग्गहं उग्गि-
णइ २ संजमेणं तवता अप्पाणं भावेमाणे विहरइ ॥

८. तए णं साधन्थीए नयरीए सिपाटगनिगचउक्क-
ययचउमुद्धमहापदपदेसु मइया जणसहे इ या जणवूहे इ
या जणवलकले इ या जणयोले इ या जणउम्मी इ या जण-
संनिपाए इ या आय पञ्चुयामइ । तए णं तस्म सारदिस्स
जं माज्जणमहं थ जणवलकलं थ मुणंत्ता थ गामित्ता थ

इमेयारूवे अज्झत्थिए जाव समुण्णजित्था—“किं णं अज्ज सावत्थीए नयरीए इन्दमहे इ वा खन्दमहे इ वा रुद्धमहे इ वा मउन्दमहे इ वा नागमहे इ वा भूयमहे इ वा अफस्समहे इ वा धूममहे इ वा चेइयमहे इ वारुक्खमहे इ वा गिरिमहे इ वा वरिमहे इ वा अगडमहे इ वा नईमहे इ वा सागरमहे इ वा जं णं इमे यहवे उग्गा भोगा राइत्ता इक्खागा खत्तिया नाया कोरव्या जाव इत्था इब्भपुत्ता ण्हाया कय-वलिकम्मा (जहोववाइए जाव) अप्पेगइया हयगया जाव अप्पेगइया गयगया पायचारविहारेणं महया २ वन्दावन्द-एहिं निग्गच्छन्ति” एवं संपेहेइ । २ कञ्चइज्जपुरिसंसदावेइ । २ एवं वयासी—“किं णं, देवाणुप्पिया, अज्ज सावत्थीए नयरीए इन्दमहे इ वा जाव सागरमहे इ वा जेणं इमे यहवे उग्गा भोगा...निग्गच्छन्ति ? ” तए णं से कञ्चइज्जपुरिसे केसिइस्स कुमारसमणस्स आगमणगहियविणिच्छए चित्तं सारहिं करयलपरिग्गहियं जाव वन्दावेत्ता एवं वयासी—“नो खलु, देवाणुप्पिया, अज्ज सावत्थीए नयरीए इन्दमहे इ वा जाव सागरमहे इ वा जेणं इमे यहवे जाव विन्दा-वेन्दएहिं निग्गच्छन्ति । एवं खलु, भो देवाणुप्पिया, पासा-अज्जिजे केसी नामं कुमारसमणे जाइसंपेहे जाव दुइज्जमाणे हमागए जाव विहरइ । तेणं अज्ज सावत्थीए नयरीए यहवे उग्गा जाव इत्था इब्भपुत्ता अप्पेगइया वन्दणवत्तियाए णव महया वन्दावन्दएहिं निग्गच्छन्ति ” ॥

२. तए णं से चित्ते सारही कञ्चइज्जपुरिसस्स अन्तिए यमइं सोआ निसम्म हुइतुइं जाव ० हियए कोइन्धियपुरिसे दावेइ । २ एवं वयासी—“खिप्पामेव, भो देवाणुप्पिया, उग्घण्टं आसरहं जुत्तामेव उषट्ठवेह” जाव सच्छत्तं उव-वेन्ति । तए णं से चित्ते सारही ण्हाए कयवलिकम्मो कय-

कोउयमङ्गलपायच्छित्ते सुद्धप्पावेसाइ मङ्गलाइ वत्थाइ ५५२
 परिहिण अण्णमङ्गघाभरणालंकियसरारे जेणेव चाउग्घण्टे
 आसरहे तेणेव उवागच्छइ । २ चाउग्घण्टे आसरहं दुव्वइ ।
 २ सकोरिण्टमल्लदामेणं छत्तेणं धरिज्जमाणेणं महया भङ्ग-
 चउगरेण... धिन्दपरिक्खित्ते सावत्थीनयरीण मज्झमज्झेणं
 निगच्छइ । २ जेणेव कोट्टण चेइण, जेणेव केसी कुमार-
 समणे तेणेव उवागच्छइ । २ केसिकुमारसमणस्स अदुर-
 सामन्ते तुरण निगिण्हइ, रहं ठवेइ य । २ रदाओ पञ्चोव्वइ,
 २ जेणेव केसी कुमारसमणे तेणेव उवागच्छइ । केसि कुमार-
 समणं तिक्खुत्तो आयाहिणं पयाहिणं करेइ । २ वन्दइ नमं-
 सइ । २ नञ्चासत्ते नाइदूरे सुस्ससमाणे नमसमाणे अभिमुहे
 पञ्जलिउडे विण्णणं पञ्जुयांसइ । तण् णं से केसी कुमार-
 समणे चित्तस्स सारोहस्स तोसे महम्महालियाण महच्च-
 परिस्ताण चाउज्जाम धम्मं परिकहेइ । तं जहा-सव्वाओ
 पाणाइवायाओ वेरमणं, सव्वाओ मुसावायाओ वेरमणं,
 सव्वाओ अदिग्घादाणाओ वेरमणं, सव्वाओ वहिद्धादाणाओ
 वेरमणं । तण् णं सा महम्महालिया महच्चपरिस्ता केसिस्स
 कुमारसमणस्स अन्तिण धम्मं सोच्चा निसम्म जामेव दिसिं
 पाउन्भूया तामेव दिसिं पडिगया । तण् णं से चित्ते सारही
 केसिस्स कुमारसमणस्स अन्तिण धम्मं सोच्चा निसम्म
 दइ जाव ०दियण उट्ठाण उट्ठाइ । २ केसि कुमारसमणं
 तिक्खुत्तो आयाहिणं पयाहिणं करेइ । २ वन्दइ नमंसइ । २
 एव वयासी-“सुहहामि णं, भन्ते, निगन्धं पावयणं । पत्ति-
 यामि णं, भन्ते, निगन्धं पावयणं । रोएमि णं, भन्ते, निग-
 न्धं पावयणं । अधुट्टेमिणं, भन्ते, निगन्धं पावयणं । गवमेयं,
 भन्ते, निगन्धं पावयणं । तहमेयं, भन्ते, निगन्धं पावयणं ।
 अदितहमेयं, भन्ते, निगन्धं पावयणं । असंदिद्धमेयं, भन्ते,

निगम्यं पावयणं । सञ्चेणं एसमट्टेज णं तुम्हे चयह” त्ति कट्ट
 यन्दइ समंसइ । २ एवं चयासी-“ जहा णं देवाणुप्पियाणं
 अन्तिण चह्वे उग्गा भोगा जाय इम्भा इम्मपुत्ता चिन्धा
 हिरण्णं चिन्धा मुयण्णं, एवं धधं घणं वलं धाहणं फोसं
 कोट्टागारं पुरं अन्तेउरं, चिन्धा विउलं घणकणगरयण-
 मणिमोत्तियसंखसिलण्णवालसन्तसारस्तावणजं विउल्लइत्ता
 चिगोचइत्ता दाणं आइयाजं परिभाइत्ता मुण्डा भवित्ता
 अगाराओ अणगरियं पव्वयन्ति, नो खलु अहं ता संचा-
 यमि चिन्धा हिरण्णं, तं चेव जाय, पव्वइत्तण । अहं णं
 देवाणुप्पियाणं अन्तिण पञ्चाणुव्वयं सत्तसिन्धावइयं
 दुयलसचिहं निहिधम्मं...पडियजित्तण ” । “ अहासुहं,
 देवाणुप्पिया, मा पडियन्धं करेहि ” । तण णं से चित्ते
 सारही केसिस्स कुमारसमणस्स अन्तिण पञ्चाणुव्वयं जाव
 निहिधम्मं उयसंपजित्ताणं विहरइ । तण णं से चित्ते सारही
 केसि कुमारसमणं चन्दइ नमंसइ । २ जेणेव चाउग्घण्टे
 आसरहे तेणेव पद्दारेत्थ गमणाण । चाउग्घण्टं आसरहं
 दुरइइ । २ जामेव दिंसि पाउब्भूण तामेव दिंसि पडिगण ॥

१०. तण ण से चित्ते सारही समणोवात्तण जाण अहि-
 गयजीवाजीवे उयल्लइपुण्णपावे आसवसंवरनिज्जरकिरि-
 याहिगणवन्धमोक्ककुसले असहिजे देवासुरनागसुवण्ण-
 रक्खसकिन्नरकिपुरिसगहलगन्धवमहोरगार्इहि देवगणेहि
 निगन्थाओ पावयणाओ अणइकमणिजे, निगन्थे पावयणे
 निहसंकिण निहंविण निविजित्तिगिउळे लइहे गहियहे
 पुच्छियहे अहिगयहे विणिज्जिउयहे अट्टिमिज्जपेम्माणुत्तरसे
 अयमाउसो निगन्थे पावयणे अहे अयं परमहे सेसे अगहे,
 ऊसियफलहे अवंगुयदुवारे चियत्तन्तेउरघरणवेसे चाउइ-
 सट्टमुहिद्वपुण्णमासिणीसु पडिपुण्ण पोसहं सम्मं अणुपाले-

माणे समणे निगगन्थे फासुमसणिज्जेणं असणपाणखाइम-
सादमेणं पीढफलगसेज्जासंथारेणं वत्थाण्डिग्गहकम्बलपाय-
पुच्छणेणं ओसहमेसज्जेणं पडिलामेमाणे २ वहुहिं सीलव्वय-
गुणवेरमणपच्चन्खाणपोसहोववासेहि य अप्पाणं भावेमाणे
जाइं तत्थ रायकज्जाणि य जाव रायववहाराणि य ताइं
जियसत्तुणा रत्ता सद्धि सयमेव पच्चवेक्खमाणे २ विहरइ ॥

११. तए णं से जियसत्तुराया अन्या कयाइं महत्थं जाव
पाहुडं सज्जेइ । २ चित्तं सारहिं सदावेइ । २ एवं वयासी—
“गच्छाहि णं तुमं, चित्ता, सेयवियं नयरिं । पएसिस्स
रत्तो इम महत्थं जाव पाहुडं उवणेहि । मम पाउगां च णं
जहाभणियं अवित्तमसंदिद्धं वयणं विचवेहि” त्ति कट्टु विस-
ज्जिए ॥ तए णं से वित्ते सारही जियसत्तुणा रत्ता विसज्जिए
समाणे तं महत्थं जाव गिण्हइ । जाव जियसत्तुस्स रत्तो
अन्तियाओ पडिनिक्खमइ । २ सावत्थीनयरीए मज्झंमज्जेणं
निग्गच्छइ । २ जेणेव रायमग्गमोगाढे आवासे तेणेव उवा-
गच्छइ । २ तं महत्थं जाव ठवेइ । ण्हाए जाव “सरीरे सको-
रेण्ट...महया . पायचारविहारेणं महया पुरिस्सवग्गुराप-
रि-
विखत्ते रायमग्गमोगाढाओ आवासाओ निग्गच्छइ ।
२ सावत्थीनयरीए मज्झंमज्जेणं निग्गच्छइ । २ जेणेव
कोट्टए चेइए जेणेव केसीकुमारसमणे तेणेव उवागच्छइ ।
२ केसिकुमारसमणस्स अन्तिए धम्मं सोचा जाव हट्ठं...
जाव एवं वयासी—“एवं खलु अहं, भन्ते, जियसत्तुणा
रत्ता पएसिस्स रत्तो इम महत्थं जाव उवणेहि त्ति कट्टु
विसज्जिए । तं गच्छामि णं अहं, भन्ते, सेयविया नयरी ।
पासादीया णं, भन्ते, सेयविया नयरी । दूरिस्सणिज्जा
णं, भन्ते, सेयविया नयरी । अभिरूया णं, भन्ते, सेयविया
नयरी । पडिरूया णं, भन्ते, सेयविया नयरी । समोसरह

णं, भन्ते सेयवियं नयरि” । तणं णं सेकेली कुमारसमणे
 चित्तेण सारहिणा एवं वुत्ते समणे चित्तस्स सारहिस्स
एयमदं नो आदाइ नो परिजाणाइ, तुसिणीए संचिट्ठइ । तए
 णं से चित्ते सारही केखि कुमारसमणे दोअं पि तअं पि एवं
 वयासी—“ एवं खलु अहं, भन्ते, जियसत्तुणा रत्ता पप्-
 सिस्स रत्तो इम महत्थं जाव चिसजिए, तं चेव जाव,
समोसरह णं, भन्ते, तुम्हे सेयवियं नयरि” । तए णंकेली
 कुमारसमणे चित्तेण सारहिणा दोअं पि तअं पि एवं
 वुत्ते समणे चित्ते सारहि एवं वयासी—“चित्ता, से
 जहानामह वणसण्डे सिधा किण्हे किण्हेभासे जाव पडि-
 रुवे । से नूणं, चित्ता, से वणसण्डे वह्णं दुपयचउप्पय-
 मियपत्तुपडिखसिरीसिवाणं अभिगमणिजे ?” “इन्ता अभि-
 गमणिजे ।” “तंसि ख णं, चित्ता, वणसण्डेसि वहवे
 भित्तुगा नाम पावसउणा परियसन्ति जे णं तेसि वह्णं
 दुपयचउप्पयपत्तुपडिखसिरीसिवाणं ठियाणं चेव भंससो-
 गियं आहारेन्ति । से नूणं, चित्ता, से वणसण्डे तेसि णं
 वह्णं दुपय जाव सिरीसिवाणं अभिगमणिजे ?” “नो”-
 ति । “कम्हा णं ?” “भन्ते, सोचसग्गे” । “एवामेव,
 चित्ता, तुम्हं पि सेयवियाए नयरीए पदसी नाम राया
 परिवसइ अहम्मिय जाव नो सम्मं करभरविस्ति पवत्तेइ ।
 तं कहं णं अहं, चित्ता, सेयवियाए नयरीए समोसरिस्ता-
 मि ?” तए णं से चित्ते सारही केसि कुमारसमणे एवं
 वयासी—“ कि णं, भन्ते, तुम्हं पसिणा रत्ता कापव्वं ?
 अत्थि णं, भन्ते, सेयवियाए नयरीए अहे वहवे ईसरतल-
 वर जाव सत्थवाहप्पभिइओ जे णं देवाणुप्पियं चन्दिस्सन्ति
 जाव पज्जुवासिस्सग्गि, विउलं अत्तणं पाणं खाइमं साइमं
 पडिलामेस्सन्ति, पाडिहारिण पीडकलगसेजासंयारेणं

उवनिमन्तिस्सन्ति” । तण णं से केसी कुमारसमणे चित्त सारहिं एवं वयासी—“अवि याइ, चित्ता, समो-सरिस्सामो” ॥

१२ तण णं से चित्ते सारही केसि कुमारसमणं वन्दइ नमंसइ । २ केसिस्स कुमारसमणस्स अन्तियाओ कोट्टयाओ चेइयाओ पडिनिअमइ । २ जेणेव रायमग्गमोगाहे आवासे तेणेव उवागच्छइ । २ कोहुअियपुरिसे सदावेइ । २ एवं वयासी—“सिप्पामेव, भो देवाणुप्पिया, चाउअण्टं आसरहं जुत्तामेव उवट्टवेइ” । जइ सेयविया नयरीण निग्गच्छइ तेहेव जाय वसमाणे २ पुणाला जणवयस्स मज्झमज्जेणं जेणेव केइयअहे जेणेव सेयविया नयरी जेणेव मिययणे उज्जाणे तेणेव उवागच्छइ । २ उज्जाणपालम सदावेइ । २ एवं वयासी—“जया णं, देवाणुप्पिया, प्रासाव-चिज्जे केसी नाम कुमारसमणे पुज्वाणुपुब्बि चरमाणे गामा-णुगामं इइजमाणे इहमागच्छिज्जा, तथा णं तुम्हे, देवाणु-प्पिया, केसि कुमारसमणं वन्दिज्जाइ नमंसिज्जाइ । २ अहा-पडिअयं उग्गहं अणुजणेज्जाइ । पाडिहारिणं पीटुफलं जाय उवनिमन्तेज्जाइ । एयमाणत्तिर्यं सिप्पामेव पअप्पिणे-ज्जाइ” । तण णं से उज्जाणपालगा चित्तेण सारहिणा एवं जुत्ता समाणा दट्टनुट्टं जाय हियया करयलपरिग्गहिय जाय एवं वयासी—“अह” ति । आणान विजण्णं वयणं पडिसुणन्ति ॥

१३ तण णं से चित्ते सारही जेणेव सेयविया नयरी तेणेव उवागच्छइ । २ सेयवियं नयरी मज्झमज्जेणं अणु-पयिसइ । २ जेणेव पणस्सिस्स रत्तो गिहे, जेणेव पाट्टिरिया उयट्टाणसाला, तेणेव उवागच्छइ । २ तुरए निगिण्हइ, २ रहं ठवेइ, २ रहाओ पणोरहइ, २ ते महत्थं जाय गेण्हइ

२ जेणेव पणसी राया जेणेव उद्यागच्छइ । २ पद्मिनी राय
 फरपल जाव वद्धावेत्ता तं महार्थं जाव उद्येइ । तण णं
 से पणसी राया चित्तस्स सारहिस्स तं महार्थं जाव पडि-
 च्छइ । २ चित्त सारहिं सक्कारेइ, २ संमाणेइ, २ पडि-
 चित्तजेइ । तण णं से चित्ते सारही पणसिणा रत्ता विस-
 ल्लिण समणे द्दुइ जाव हिियण पणसिस्स रत्तो अन्ति-
 याओ पडिनिक्कमइ । २ जेणेव चाउग्घण्टे वासरहे तेजेव
 उद्यागच्छइ । २ चाउग्घण्टे आसरहं दुरइ । २ तुरइ
 निगिणइ । २ गं ठवेइ । २ रत्ताओ पणोइइ । २ पण
 जाव उण्णि पासायवरमण फुट्टमाणेहिं मुद्धमत्थणहिं वत्ती-
 सइयइणहिं नाडणहिं वरतरणीसंपउत्तेहिं उवगच्चिजमाणे
 २ उवगाइल्लमाणे २ उवटालिल्लमाणे २ इट्टे सहफरिसं
 जाव विहरइ ॥

१४. तण णं केसी कुमारम्मणे अन्नया कयाइ पाडिहारिणं
 पीढफलंगसेज्जासंधारणं पच्चण्णइ । २ सावत्थाओ नय-
 रीओ कोट्टगाओ चेइयाओ पडिनिक्कमइ । २ पच्चहिं अण-
 गारस्सहिं जाव विहरमाणे जेणेव केइयअहे जणवण जेणेव
 तेवविद्या नयरी जेणेव मियवणं उज्जाणे तेणेव उद्यागच्छइ ।
 २ अहापटिकुवं उग्गहं उगिण्हित्ता संजमेणं तवसा अण्णणं
 मायेमाणे विहरइ ॥

१५. तण णं सेवविद्या नयरीण सिंघाडग...महया जण-
 सइ इ वा...परिसा निगच्छइ । तण णं ते उज्जाणपालगा
 इमीसे कदाण लद्धहा समाणा द्दुत्तुइ जाव हिियया जेणेव
 केसी कुमारम्मणे तेणेव उद्यागच्छन्ति । २ केसि कुमार-
 मणं वदन्ति नमसन्ति । २ अहापटिकुवं उग्गहं अणुजा-
 णन्ति । पाडिहारिणं जाव संधारणं उवनिमन्तेन्ति, नामं

गोयं पुच्छन्ति । २ ओधारेन्ति । २ पगन्तं अवक्रमन्ति ।
 २ अन्नमन्नं एवं घयासी-“ जस्तं णं नामगोयस्तं चि सव-
 णयाणं हट्टुट्टं जाय ० हियं भवदं से णं एत केसी कुमा-
 रसमणे पुब्बाणुपुट्ठियं चरमाणे गामाणुगामं दुहजमाणे इह-
 माणं इह संपत्ते इह समोसडे । इहेव सेयवियाणं नयरीणं
 अहापडिहवं जाय विहरदं । तं गच्छामो, णं, देवा-
 णुणियां, चित्तस्स सारहिस्सं पुयमट्टं पियं नियेमो, पियं
 से भवउ ” । अन्नमन्नस्स अन्तिणं पुयमट्टं पडिसुणन्ति ।
 जेणेव सेयविया नयरी जेणेव चित्तस्स सारहिस्सं गिहे
 जेणेव चित्ते सारही तेणेव उवागच्छन्ति । २ चित्तं सारहि
 करयलं जाय वद्धायेन्ति, २ एवं घयासी-“ जस्स णं, देवा-
 णुणियां, दंसणं कंसन्ति जाय अभिलसन्ति, जस्तं णं
 नामगोयस्तं चि सवणयाणं हट्टं जाय भवदं, से णं अयं
 केसी कुमारसमणे पुब्बाणुपुट्ठियं चरमाणे...समोसडे जाय
 विहरदं ” ।

१६. तणं णं से चित्ते सारही तेसि उज्जाणपालगाणं
 अन्तिणं पुयमट्टं सोद्या निसम्मं हट्टुट्टं जाय आसणाओ
 अग्गुट्टं, पायपोढाओ पयोउट्टं । २ पाडयाओ ओमुयदं ।
 २ पगसाडियं उत्तगगहं करेदं । अज्जलिमज्जलियगहत्थे
 केमिपुमारसमणामिमुद्धं सत्तट्टं पयादं अणुगच्छदं । २ क-
 यलपरिगहियं सिग्गायत्तं गन्धं अज्जलि कट्टं एवं घयासी-
 “ नमोत्तु णं अग्गन्नाणं जाय संपत्ताणं । नमोत्तु णं केसिस्स
 कुमारसमणस्स मा ”

यन्दामि णं भगवन्तं

यन्दं नमंस्स । ते

कारेणं भागारेणं संमाणेणं, चित्तं जीवियारिदं पीडाणं
 दलया, २ पडिपित्तज्जेणं । २ कोडमियपरिसे सहायेणं । २

एवं वयासी-“खिप्पामेव, मो देवाणुणिया, चाउग्घण्टं आसरहं जुत्तामेव उवट्ठवेह जाव पच्चप्पिण्ह” । तए णं ते कोहुम्वियपुरिसा जाव खिप्पामेव सच्छत्तं सज्झयं जाव उवट्ठवित्ता तमाणत्तियं. पच्चप्पिणन्ति । तए णं से चित्ते सारही कोहुम्वियपुरिसाणं अन्तिए एयमट्ठं सोच्चा निसम्म इट्ठुट्ठं जाव ‘द्वियए ण्हाए कययलिकम्मे जाव ‘सरीरे जेजेव चाउग्घण्टे जाव दुरुद्वित्ता सकोरण्ट...महया भउ-चउग्घरेणं, तं चेव जाव, पञ्जुवासेइ धम्मकहाए जाव ॥

१७. तए णं से चित्ते सारही केसिस्स कुमारसमणस्स अन्तिए धम्मं सोच्चा निसम्म इट्ठुट्ठं उट्ठाए तहेव एवं वयासी-“एवं खलु, भन्ते, अमहं एएसो राया अधम्मिए जाव सयस्स वि णं जणवयस्स नो सम्मं करभरवित्ति पवत्तेइ । तं जइ णं, देवाणुणिया, परसिस्स रओ धम्ममा- इक्खेज्जा बहुगुणतरं खलु होज्जा परसिस्स रओ तेसि च वट्ठणं हुणयचउप्पयमियपसुपक्खिसिरीसिवाणं तेसि च वट्ठणं समणमाहणभियधुयाणं । तं जइ णं, देवाणुणिया,...ए- सिस्स बहुगुणतरं होज्जा सपस्स वि य णं जणवयस्स” ॥

१८. तए णं वेसी कुमारसमणे चित्तं सारहि एवं वयासी-
“एवं खलु चउट्ठिं ठाणेहि, चित्ता, जीवा केवलपन्नत्तं / धम्मं नो लभेज्जा सवणयाए । तं जइ-आरामगयं वा ठज्जाणगयं वा समणं वा माहणं वा नो अभिगच्छइ नो वन्दइ नो नमंमइ नो सट्ठारेइ नो संमाणेइ नो कट्ठाणं महलं देवयं चेइयं पञ्जुवासेइ, नो अट्ठिं हेउइं पत्तिणाइं कारणाइं वासरणाइं पुट्ठइ, एएणं ठाणेणं, चित्ता, जीवा केवलपन्नत्तं धम्मं नो लभन्ति सवणयाए १ । उवस्सवगयं समणं वा, तं चेव जाव, एएणं वि ठाणेणं, चित्ता, जीवा केवलपन्नत्तं धम्मं नो लभन्ति सवणयाए २ । गोयरग्गयं समणं वा

सादणं वा जाव नो पज्जुवामइ, नो विउलेणं असणपणि-
 याइममाइमेण पडिलामेइ, नो अट्टां जाव पुच्छइ, एरणं
 ठाणेण, चित्ता, केवल्लिपन्नत्तं धम्मं नो लभइ सवणयाए ३।
 जत्थ वि य णं समणेण वा माहणेण वा सद्धि अभिसमागच्छइ,
 तत्थ वि य णं हत्थेण वा वत्थेण वा छत्तेण वा अप्पाणं
 आवरित्ता चिट्ठइ, नो अट्टां जाव पुच्छइ, एरणं वि ठाणेणं
 चित्ता, जीवे केवल्लिपन्नत्तं धम्मं नो लभइ सवणयाए ४।
 एणहि णं, चित्ता, चउहिं ठाणेहिं जीवे नो लभइ केवल्लि-
 पन्नत्तं धम्मं सवणयाए ॥ चउहिं ठाणेहिं, चित्ता, जीवे केवली-
 पन्नत्तं धम्मं लभइ सवणयाए। तं जद्धा-आरामगयं वा
 उज्जाणगयं वा समणं वा माहणं वा वन्दइ नमंसइ जाव
 पज्जुवामइ अट्टां जाव पुच्छइ, एरणं वि जाव लभइ सव-
 णयाए। एवं उवस्सयगयं गोयरगगयं समणं वा जाव प
 उज्जुवामइ विउलेणं जाव पडिलामेइ अट्टां जाव पुच्छइ,
 एरणं वि...। जत्थ वि य णं समणेण वा...अभिसमागच्छइ
 तत्थ वि य णं नो हत्थेण वा जाव आवरेत्ताणं चिट्ठइ, एरणं
 वि ठाणेणं, चित्ता, जीवे केवल्लिपन्नत्तं धम्मं लभइ सवण-
 याए। तुज्झं च णं, चित्ता, एणमी राया आरामगयं वा
 तं वेव सद्धं भाणियच्चं आइहणं गमणं जाव, अप्पाणं
 आवरेत्ता चिट्ठइ। तं कट्ठं णं, चित्ता, परसिस्स रत्तो धम्म
 भाइकिस्सामो?" नए णं से विस्से नारही केमि कुमार
 समणं एवं पयासी—“एवं गलु, भन्ते, अदाया कयाइ कम्मो-
 ष्ठी चित्तादि आत्मा उज्जयं उदणीया। ते मए परमिस्स
 रत्तो अग्रया वेव उज्जणीया। तं एणं गलु, भन्ते, पाण्णेणं
 अहं एणमि गयं देवाणुप्पियाणं अन्तिए हव्यमाणेस्सामो।
 तं मा णं, देवाणुप्पिया, तुम्हे पणमिस्स रत्तो धम्ममाह-
 वणमाणा गिलाणज्जाए। अगिन्नाए णं, भन्ते, तुम्हे पणमि-

स्स रणो धम्ममाएक्खेज्जाह ” । तण णं से केसी कुमारसमणे
चित्तं सारहिं एवं वयासी—“अत्रियाइ, चित्ता, जाणिस्सा-
मो ” ॥ तण णं से चित्ते मारही केमि कुमारसमणं वन्दइ
नमंसइ । २ जेणेव चाउघण्टे आसरहे तेणेव उवागच्छइ,
२ चाउघण्टं आसरहं दुरुहइ, जामेव दिसि पाउम्भूए तामेव
दिसि पडिगए ॥ १-७१

१०. तण णं से चित्ते मारही कहं पाउणमायाए रय
णीए फुल्लुप्पलकमलकोमलुम्मिलियम्मि अट्ठाण्डुरे पमाए
कयनिममाउस्सए सहस्तरस्सिसि दिणयरे तेयमा जलन्ते
साओ गिहाओ निग्गच्छइ । २ जेणेव पणसिस्स रणो गिहे
जेणेव पणसी राया, तेणेव उवागच्छइ । २ पणसि रायं
करयलं जाव कट्टजणं विजणं वद्धावेइ । २ एवं वयासी—
“एवं यलु देवाणुप्पियाणं कम्बोर्गहिं भत्तारि आसा उवणयं
उवणीया । ते य मए देवाणुप्पियाणं अशया चेव विणइया ।
तं एह णं, सामी, ते आसे चिट्ठं पासइ ” । तण णं से पणसी
राया चित्तं सारहिं एवं वयासी—“गच्छाहि णं तुमं
चित्ता । तेहिं चेव वडहिं आसेहिं आसरहं हुत्तामेव
उवट्ठवेहि, ७ जाव पच्चप्पिणाहि ” । तण णं से चित्ते सारही
पणसिणा एवं बुत्ते समाणे हट्ठुहं जाव “दियए उवट्ठवेइ,
२ एयमाणत्तियं पच्चप्पिणइ । तण णं से पणसी राया
चित्तस्स सारहिस्स अन्तिए एयमट्ठं सोच्चा निसम्म हट्ठ-
तुहं जाव अप्पमहग्गामरणालं कियसरीरे साओ गिहाओ
निग्गच्छइ । २ जेणामेव चाउघण्टे आसरहे तेणामेव
उवागच्छइ, २ चाउघण्टं आसरहं दुरुहइ । सेयविवाए
नयरीए मज्झमज्जेणं निग्गच्छइ । तण णं से चित्ते सारही
तं रहं णेगाइं जोयणाइं उभामेइ । तण णं से पणसी
राया उण्हेण य तण्हाए य रहवाएणं परिकिलन्ते समाणे

चित्तं सारहिं एवं वयासी-“ चित्ता, परिकिलन्ते मे सरीरे,
 परावत्तेहि र्हं ” । तए णं से चित्ते सारही र्हं परावत्तेह,
 २ जेणेव मियवणे उज्जाणे तेणेव उवागच्छह । २ पणसि
 रायं एवं वयासी-“ वस णं, सामी, मियवणे उज्जाणे, एत्थं
 णं आसाणं समं किलामं सम्मं पवीणेमो ” । तए णं से
 पणसी राया चित्तं सारहिं एवं वयासी-“ एवं होउ चित्ता ” ।
 तए णं से चित्तं सारही जेणेव मियवणे उज्जाणे जेणेव
 केसिरस कुमारसमणसस अट्टरसामन्ते तेणेव उवागच्छह ।
 २ तुरए निगिण्हेह, २ र्हं टवेह । २ र्हामो पञ्चोरुहह,
 २ तुरए मोएह, २ पणसि रायं एवं वयासी-“ एह णं,
 सामी, आसाणं समं किलामं पवीणेमो ” । तए णं से पणसी
 र्हामो पञ्चोरुहह । चित्तेण सारहिणा सद्धि, आसाणं समं
 किलामं सम्मं पवीणेमाणे पासह जत्थ कैमी कुमारसमणे
 महम्महालियाए महम्मपरिस्ताए मज्झगए महया २ सहेणं
 धम्ममाइसरमाणं । पासित्ता इमेयारुवे अज्झत्थिए जाय
 समुणज्जित्था-“ जहू गलु भो जहू पज्जुवासन्ति, मुण्डा
 एलु भो मुण्डं पज्जुवासन्ति, मूढा एलु भो मूढं
 पज्जुवासन्ति, अपण्डिया एलु भो अपण्डियं पज्जुवासन्ति,
 निव्विघ्राणा एलु भो निव्विघ्राणं पज्जुवासन्ति । से कीस
 णं एम पुरिसे जहे मुण्डे मूढे अपण्डिए निव्विघ्राणे
 सिरीए दिरीए उदगए उत्तप्पमगेरे । एम णं पुरिसे किमा-
 हारमाहारेह किं परिणामेह किं एह किं पियह किं दुल्लह
 किं पयच्छह, जे णं एमहालियाए मणुस्सपरिस्ताए मज्झगए
 महया २ सहेणं बुयाए ? ” एवं संपेहेह, २ चित्तं सारहिं
 एवं वयासी-“ चित्ता, जहू गलु भो जहू पज्जुवासन्ति जाय
 बुयाए । माए पि य णं उज्जाणभूमीए नो मन्थाएमि सम्मं
 पवामं पयियरित्तए ” । तए णं से चित्तं सारही पणसीरायं

एवं वयासी-“एत णं, सामी, पासावञ्जिजे केसी नामं कुमारसमणे जाइसंपदे जाव चउनाणोवगए आहोहिण अन्नाजीवी । तए णं से पणसी राया चित्तं सारहिं एवं वयासी-“आहोहियं णं वयासि, चित्ता, अन्नजीवियं च णं वयासि चित्ता ? ” “इन्ता सामी, आहोहियं णं वयामि अन्नजीवियं च णं वयामि ” । “अभिगमणिजे णं, चित्ता, अह एत पुरिसे ? ” “इन्ता सामी, अभिगमणिजे ” । “अभिगच्छामो णं, चित्ता, अम्हे एवं पुरिसं ? ” “इन्ता सामी, अभिगच्छामो ” ॥

२०. तए णं से पणसी राया चित्तेण सारहिणा सखि जेणेव केसी कुमारसमणे तेणेव उयागच्छइ । २ केलिस्स कुमारसमणस्स अदूरसामन्ते ठिच्चा एवं वयासी-“तुम्हे णं भन्ते आहोहिया अन्नजीविया ? ” तए णं केसी कुमारसमणे पणसि रायं एवं वयासी-“पणसी, से जहानामए अङ्गयाणिया इ वा संजयाणिया इ वा दन्तयाणिया इ वा सुंके भसिउकामा नो सम्मं पन्थं पुच्छइ, एवामेव, पणसां, तुम्हे वि विणयं भंसेउकामो नो सम्मं पुच्छसि । से नूणं तव, पणसी, ममं पासित्ता अयमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-‘जइ खलु भो जइं पज्जुवासन्ति, जाव पवियरित्तए’ । से नूणं, पणसी, अट्टे समट्टे ? ” “इन्ता अत्थि ” ॥ तए णं से पणसी राया केसि कुमारसमणं एवं वयासी-“से केणट्ठेण, भन्ते, तुज्झं नाणे वा दंसणे वा जेणं तुज्झे मम एयारूवे अज्झत्थियं जाव संकप्पं समुप्पज्जं जाणह पासह ? ” तए णं से केसी कुमारसमणे पणसि राय एवं वयासी-“एवं खलु, पणसी, अम्हं समणाणे निगन्धाणं पञ्चविहे नाणे पन्नत्ते । ते जइ-आभिनिबोहिय-नाणे सुयनाणे ओदिनाणे, मणपज्जवनाणे केवलनाणे । से

किं तं आभिनियोद्वियनाणे ? आभिनियोद्वियनाणे ^{from town} चउव्विहे पन्नत्ते, तं जहा—उग्गहो ईहा अवाए धारणा । से किं तं उग्गहे ? उग्गहे दुव्विहे पन्नत्ते, ^{as in the} जहा नन्दीए, जाव से तं आभिनियोद्वियनाणे । से किं तं सुयनाणे ? सुयनाणे दुव्विहे पन्नत्ते । तं जहा—अङ्गपविट्ठं च अङ्गयाहिरं च, सव्वं भाणियव्वं जाव दिट्ठिवाओ । ओहिनाणं भवपच्चइयं खओयसमियं जहा नन्दीए । मणपज्जवनाणे दुव्विहे पन्नत्ते । तं जहा—उज्जमइ य विउलमइ य । तद्देव केवलनाणं सव्वं भाणियव्वं । तत्थ णं जे से आभिनियोद्वियनाणे से णं ममं अत्थि । तत्थ णं जे से सुयनाणे से वि य ममं अत्थि । तत्थ णं जे से ओहिनाणे से वि य ममं अत्थि । तत्थ णं जे से मणपज्जवनाणे से वि यं ममं अत्थि । तत्थ णं जे से केवलनाणे से णं ममं नत्थि । से णं अरिहन्ताणं भगवन्ताणं । इच्चेणं, पणसी, अहं तय चउव्विहेणं छउमत्थेणं इमेयारूवं अण्णत्थियं जाव समुप्पन्नं जाणामि पासामि ॥

२१. तए णं से पणसी राया केसिं कुमारसमणं एवं वयासी—“ अहं णं, भन्ते, इहं उव्विसामि ? ” “ पणसी, एयाए उज्जाणभूमीए तुमं सि चेव जाणए ” । तए णं से पणसी राया चित्तेणं सारहिणा सद्धिं केसिस्स कुमारसमणस्स अदूरसामन्ते उव्विसइ । २ केसिं कुमारसमणं एवं वयासी—“ तुम्हे णं, भन्ते, समणाणं निगगन्थाण एसा सन्ना एसा पइन्ना एसा दिट्ठी एसा रुई एस हेऊ एस उवएसे एस संकप्पे एसा तुला एस भाणे एस पमाणे एस समोसरणे जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं ? ” तए णं केसी कुमारसमणे पणसी रायं एवं वयासी—“ पणसी, अग्गं समणाणं निगगन्थाणं एसा सन्ना जाव एस समोसरणे जहा अन्नो जीवो अन्नं सरीरं नो तं जीवो तं

सरीरं”, । तण णं से पणसी राया वेसिं कुमारसमणं एवं
 वयासी—“ जइ णं, भन्ते, तुब्भं समणाणं निगन्थाणं
 एसा सन्ना जाव समोसरणे जहा अणो जीवो अन्नं सरीरं
 नो तं जीवो तं सरीरं । एवं खलु ममं अज्जए होत्था, इहेय
 जम्बुदीवि दीवे सेयवियाए नयरीए अधम्मिण जाव सयस्स
 धि य णं जणययस्स नो सम्मं करभरविस्ति पवत्तेहि । से णं
 तुब्भं वत्तव्ययाए सुवहुं पायं कम्मं कलिकलुसं समज्जि-
 णित्ता कालमासे कालं किञ्चा अधयरेसु नरएसु नेरइयत्ताए
 उववत्ते । तस्स णं अज्जगरस्स अहं नत्तुए होत्था इहे कन्ते
 पिण मणुषे थेज्जे वेसासिए संमए बहुमए अणुमए रयणकर-
 ण्हगसमाणे जीविउस्सविण हिययनन्दिजणणे उम्भरपुप्फं
 पिव दुल्लभे सवणयाए, किमङ्ग पुण पासणयाए । तं जइ णं
 से अज्जए ममं आगन्तुं वण्णा—एवं खलु, नत्तुया, अहं तव
 अज्जए होत्था, इहेय सेयवियाए नयरीए अधम्मिण जाव
 नो सम्मं करभरविस्ति पवत्तेमि । तण णं अहं सुवहुं पावं
 कम्मं कलिकलुसं समज्जिणित्ता नरएसु उववत्ते । तं मा णं,
 नत्तुया, तुमं पि भवाहि अधम्मिण जाव नो सम्मं करभर-
 विस्ति पवत्तेहि । मा णं तुमं पि एवं चेव सुवहुं पायकम्मं
 जाव उववज्जिहिसि’ । तं जइ णं से अज्जए ममं आगन्तुं
 एवं वण्णा तो णं अहं सदहेज्जा पत्तिरज्जा रोणज्जा जहा
 अणो जीवो अन्नं सरीरं नो तं जीवो तं सरीरं । जम्हा णं
 से अज्जए ममं आगन्तुं नो एवं वयासी, तम्हा सुपइट्ठिया
 मम पइन्ना, समणाउसो, जहा तं जीवो तं सरीरं ”॥ तण णं
 केसो कुमारसमणे पणसि रायं एवं वयासी—“ अत्थि णं,
 पणसी, तव सूरियकन्ता नामं देवी ? ” “ हन्ता अत्थि ” ।
 “ जइ णं तुमं, पणसी, तं सूरियकन्तं देवि ण्हायं कयवलि-
 कम्म कयकोउयमङ्गलपायच्छित्तं संवालंकारविभूसियं

केणइ पुरिसेणं जाय सव्वालंकारविभूतिपणं सद्धिइ ण्ठे सद्ध-
 फरिसरसरुवगन्धे पञ्चविहे माणुस्सए कामभोगे पण्णु-
 भवमाणि पासिज्जसि, तस्स णं तुमं, पणसी, पुरिसस्स फं
 ण्ठं निव्वत्तेज्जासि ?” “अहं, णं, भन्ते, तं. पुरिसं हत्थ-
 च्छिन्नगं वा पायच्छिन्नगं वा सूलाइयं वा सूलमिन्नगं वा
 एगाहयं फूडाहयं जीवियाओ ववरोवपज्जा” । “अहं णं,
 पणसी, से पुरिसे तुमं एवं वपज्जा—‘मा ताव मे, सामी,
 मुहुत्तगं हत्थच्छिन्नगं जाय जीवियाओ ववरोवेहि जाय
 तायाहं मित्तनाइनियगसयणसंयन्धिपरिजण एवं वयामि-
 ‘एवं गत्तु, देवाणुप्पिया, पायाइं कम्माइं समायरित्ता इमेयारूये
 आवइ पाविज्जामि, तं मा णं, देवाणुप्पिया, तुन्ने वि केइ
 पायाइं कम्माइं ममायरउ, मा णं से वि एवं चेव आवइ
 पाविज्जिहिइ जहा णं अहं’ । तस्स णं तुमं, पणसी, पुरि-
 सस्स एणमवि एयमहं पडिगुणेज्जासि ?” “नो इण्ठे
 समहे ।” “अहं णं ?” “भन्ते, अचराही णं से पुरिसे” ।
 “एयामेय, पणसी, तव वि अज्जए दोत्था इहेय सेवधिपाए
 नयरीए अधम्मिए जाय नो सम्मं करभरचित्ति पयत्तेइ । से
 णं अहं पत्तन्ययाए सुयहुं जाय उदयधो । तस्म णं अज्ज-
 गस्स तुमं ननुए दोत्था इहे कन्ते जाय पामणयाए । से णं
 इच्छइ माणुमं लोमं हव्यमागच्छित्तए, नो वेय णं संघाएइ
 हव्यमागच्छित्तए । अउदिं टाणेदिं पणसी, अहुणोपयन्नए
 मण्णसु नेरएइ इच्छइ माणुमं लोमं हव्यमागच्छित्तए, नो
 वेय णं संघाएइ अहुणोपयन्नए मण्ण नेरएइ । से णं तव्य
 मद्धम्भुयं येयणं येयमाणे इच्छेज्जा माणुमं लोमं हव्यं ..नो
 वेय णं संघाएइ...१ । अहुणोपयन्नए मण्ण नेरएइ नयर-
 पातेदिं भुजो २ भमदिदिंजमाणे इच्छइ माणुमं लोमं हव्य-
 मागच्छित्तए नो वेय णं संघाएइ २ । अहुणोपयन्नए मण्णसु

नेरइए निरयवेयणिजंसि कम्मंसि अफखीणंसि अवेइयंसि
अनिज्जिणंसि इच्छइ माणुसं लोगं...नो चेव णं संचाएइ ३।
एवं नेरइए निरयाउयंसि कम्मंसि अफखीणंसि अवेइयंसि
अनिज्जिणंसि इच्छइ माणुसं लोगं ..नो चेव णं संचाएइ
इव्वमागच्छित्तए ४। इथोएहि चउ हि ठाणेहि, पएसी, अहुणो-
घवन्ने नरएसु नेरइए इच्छइ माणुसं लोगं.. नो चेव णं
संचाएइ इव्वमागच्छित्तए । तं सहहाहि णं, पएसी, जहा
अओ जीवो अन्नं सरीरं नो तं जीवो तं सरीरं ” ॥ १॥

‘२२. तए णं से पएसी राया केसि कुमारसमणं एवं
घयासी-“ अत्थि णं, भन्ते, एसा पत्ता उवमा, इमेण पुण
कारणेण नो उवागच्छइ । एवं खलु, भन्ते, ’ मम अज्जिया
होत्था इहेव सेयवियाए नयरीए धम्मिया जाव वित्ति कप्पे-
माणी समणोवासिया अभिगयजीघा’ (सव्वो वण्णओ
जाव) अप्पाणं भावेमाणी विहरइ । सा णं तुउअं वत्तव-
याए सुवहुं पुण्णोवचयं समज्जिणित्ता कालमासे कालं किच्चा
अन्नयरेसु देवलोएसु देवत्ताए उवयन्ना । तीसे णं अज्जियाए
अहं नत्तए होत्था इहे कन्ते जाव पासणयाए । तं जइ णं
सा अज्जिया ममं आगन्तुं एवं वएज्जा-’ एवं खलु, नत्तया,
अहं तव अज्जिया होत्था इहेव सेयवियाए नयरीए धम्मिया
जाव वित्ति कप्पेमाणी समणोवासिया जाव विहरामि ।
तए णं अहं सुवहुं पुण्णोवचयं समज्जिणित्ता जाव देवलो
एसु उवयन्ना । तं तुमं पि, नत्तया, भवाहि धम्मिए जाव
विहराहि । तए णं तुमं पि एवं चेव सुवहुं पुण्णोवचयं
सम...जाव उवयज्जिहिसि’ । तं जइ णं अज्जिया मम
आगन्तुं एवं वएज्जा, तो णं अहं सहहेज्जा पत्तिवज्जा रोएज्जा
जहा अओ जीवो अन्नं सरीरं नो तं जीवो तं सरीरं । जम्हा
सा अज्जिया ममं आगन्तुं नो एवं घयासी, तम्हा सुपइट्ठिया

मे पइन्ना जहा तं जीवो तं सरीरं नो अन्नो जीवो अन्नं
 सरीरं” ॥ तए णं कैसी कुमारसमणे पणसीरायं एवं
 घयासी—“जइ णं तुमं, पणसी, ण्हायं कयवलिकम्मं
 कयकोउयमङ्गलपायच्छित्तं उल्लपडसाढगं मिह्मारकडुच्छुय-
 हत्थगयं देवकुलमणुपधिसमाणं कैइ य पुरिसे वच्चघरंसि
 ठिचा एध वणज्जा-‘एह ताव, सामी, इह मुहुत्तगं आस-
 यह वा चिड्ह वा निसीयह वा तुयट्ह वा’ तस्स णं तुमं,
 पणसी, पुरिसस्स यणमवि एयमट्ठं पडिसुणिज्जासि?”
 “नो” ति । “कइहा णं?” “भन्ते, असुइ २ सामन्तो” ।
 “एवामेव, पणसी, तव वि अज्जिया होत्था इहेव सेयवियाए
 नयरीए धम्मिया जाय विहरइ । सा णं अम्हं वत्तव्वयाए
 सुण्हं जाव उव्वयन्ना, तीसे णं अज्जियाए तुमं नत्तुए होत्था
 इहे जाव किमइ पुण पासणयाए । सा णं इच्छइ माणुसं
 लोगं हव्वमागच्छित्तए, नो चेव णं संचाएइ हव्वमागच्छि-
 त्तए । चउहिं ठाणेहिं, पणसी, अहुणोववन्ने देवे देवलोपसु
 इच्छेज्जा माणुसं लोगं...नो चेव णं संचाएइ । अहुणोववन्ने
 देवे देवलोपसु दिव्वेहिं कामभोगेहिं मुच्छिए गिडे गढिए
 अज्जोववन्ने, से णं माणुसे भोगे नो आढाइ नो परिजाणाइ,
 से णं इच्छिज्जा माणुसं...नो चेव णं संचाएइ १ । अहुणोव-
 वन्ने देवे देवलोपसु दिव्वेहिं कामभोगेहिं मुच्छिए जाव
 अज्जोववन्ने, तस्स णं माणुस्से पेम्मे वोच्छिन्नए भवर,
 दिव्वे पेम्मे संकन्ते भवर, से णं इच्छेज्जा माणुसं.., नो
 चेव णं संचाएइ २ । अहुणोववन्ने देवे दिव्वेहिं कामभोगेहिं
 मुच्छिए जाव अज्जोववन्ने, तस्स णं एधं भवर-इयाणि
 गच्छं, मुहुत्तं गच्छं, जाव इह अप्पाउया नरा कालधम्मणा
 संशुत्ता मयन्ति, से णं इच्छेज्जा माणुसं..., नो चेव णं
 संचाएइ ३ । अहुणोववन्ने देवे दिव्वेहिं जाव अज्जोववन्ने

तस्स माणुस्सए उराले दुग्गन्धे पडिक्खले पडिलोमे भवइ,
उहं पि य णं चत्तारि पञ्च ओयणसयाइं अंसुमे माणुस्सए
गन्धे अभिसमागच्छइ, से णं इच्छेज्जा माणुसं...नो चेव णं
संचाएज्जा ४ । इचेएहिं ठाणेहिं, पणसी, अहुणोववधे देवे
देवलोएसु इच्छेज्जा माणुसं लोणं हव्वमागच्छित्तए, नो चेव
णं संचाएइ हव्वमागच्छित्तए । ते सहहाहि णं तुमे, पणसी,
जहा अन्नो जीवो अन्नं सरीरं नो, तं जीवो तं सरीरं ” ॥२॥

२३. तिए णं से पणसी राया केसिं कुमारसमणं एवं
चयासी-“ अत्थि णं, भन्ते, एसा पन्ना उयमा । इमेणं पुण
कारणेणं नो उवागच्छइ । एवं खलु भन्ते, अहं अन्नया
कयाइ वाहिरियाए उवट्ठाणसालाए अणेगगणनायगदण्डनाय-
गईसरतलयरमाडंविषकोडुम्बियइअभसेट्टिसेणावइसत्थवाहम-
न्तिमहामन्तिगणगदोवारियअमच्चवेडपीढमइनगरनिगमदूय-
संधिवालेहिं सद्धिं संपरिवुडे विहरामि । तए णं मम
नगरगुत्तिया ससम्भं सलोहं सगेवेज्जं अवओडययन्धण-
यद्धं चोरं उवणेन्ति । तए णं अहं तं पुरिसं जीवन्तं चेव
अउकुम्भीए पक्खिवावेमि, अउमएणं पिहाणएणं पिहावेमि,
अएण य तउएण य आयावेमि, आयपच्चइयएहिं पुरिसेहिं
रक्खावेमि । तए अहं अन्नया कयाइ जेणामेव सा अउ-
कुम्भी तेणामेव उवागच्छामि, तं अउकुम्भि उगलच्छावेमि,
२ तं पुरिसं सयमेव पासामि । नो चेव णं तोसे अउकु-
म्भीए केइ छिष्टे इ वा चिवरे इ वा अन्तरे इ वा राई इ
वा, जओ णं से जीवे अन्तोहितो बहिया निग्गए । जइ णं,
भन्ते, तीसे अउकुम्भीए होजा केइ छिष्टे वा जाव राई
वा जओ ण से जीवे अन्तोहितो बहिया निग्गए, तो णं
अहं सहहेज्जा पत्तिएज्जा रोएज्जा जहा अन्नो जीवो अन्नं
सरीरं नो तं जीवो तं सरीरं । जम्हा ण, भन्ते, तीसे अउ-

कुम्भीय नत्थि केइ छिहे वा जाय निग्गए, तम्हा सुपइद्विया मे पइया जहा तं जीयो तं सरीरं नो अगो जीयो अन्नं सरीरं” ॥ तए णं केसी कुमारसमणे पणसि रायं एवं धयासी-“ पणसी, से जहानामए कूडागारसाला सिया दुदधोलित्ता गुत्ता गुत्तदुवारा निघाय गम्भीरा । अहं णं केइ पुरिसे मेरिं च वण्डं च गहाय कूडागारसालाए अन्तो २ अणुपयिसइ । २ तीसे कूडागारसालाए सन्नओ समन्ता घणनिचियनिरन्तरनिच्छिद्वाइं दुधारवयणाइं पिहेइ । तीसे कूडागारसालाए बहुमज्झदेसमाए ठिया तं मेरिं वण्डणं मदया २ सदेणं तालेज्जा । से नूनं पणसी, से सदे णं अन्तोद्धितो यदिया निग्गच्छइ ?” “ हन्ता निग्गच्छइ ” । “ अत्थि णं, पणसी, तीसे कूडागारसालाए केइ छिहे वा जाय राई वा जयो णं से सदे अन्तोद्धितो यदिया निग्गए ?” “ नो इण्हे समहे ” । “ एवामेव, पणसी, जीये वि अप्पडिदयगई पुढविं भिन्ना सिलं भिन्ना पण्यं भिन्ना अन्तोद्धितो यदिया निग्गच्छइ । तं सददादि णं तुमं, पणसी, अगो जीयो...तं चेय ” ॥ ३ ॥

२४. तए णं पणसी, राया केसि कुमारसमणं एवं धयासी-“ अत्थि णं, भन्ते, पसा पसा उयमा । इमेण पुण फारणेणं नो उयागच्छइ । एवं जलु, भन्ते, अहं अग्राया कयाइ यादिरियाए उयहाणसालाए जाय पिदरामि । तए णं ममं नगरगुत्तिया सम्वगं जाय उयजेन्ति । तए णं अहं तं पुरिमं जीदियाओ ययतेपेमि । २ अयोकुम्भीय पक्खियामि । २ अउमएणं पिदापेमि जाय पयएदि पुत्तिसेहि स्वप्तापेमि । तए णं अहं अग्राया वयाइ जेनेय मा कुम्भी तेनेय उयागच्छामि । २ तं अउपुग्गि उगावच्छापेमि । २ तं अउपुग्गि विमिपुग्गि पिप पावामि । नो चेय णं

तीसे अउकुम्भीए केइ छिड़े इ या जाव राई या जवो
 णं ते जीवा बहियाहितो अन्तो अणुपविट्ठा । जइ णं तीसे
 अउकुम्भीए होज्जा केइ छिड़े इ जाव अणुपविट्ठा, तए णं
 अहं सदहेज्जा जहा अन्नो जीवो तं चेव । जम्हा णं तीसे
 अउकुम्भीए नत्थि केइ छिड़े इ या जाव अणुपविट्ठा, तम्हा
 सुपइट्ठिया मे पइन्ना जहा तं जीवो तं सरीरं, तं चेव ” ॥
 तए णं केसो कुमारसमणे पणसि रायं एवं वयासी-“अत्थि
 णं तुमे, पणसी, कयाइ अए धन्तपुब्बे वा धमावियपुब्बे
 वा ?” “हन्ता अत्थि” । “से नूनं, पणसी, अए धन्ते
 समाणे सब्बे अगणिपरिणए भवइ ?” “हन्ता भवइ” ।
 -“अत्थि णं, पणसी, तस्स-अयस्स केइ छिड़े इ वा जेणं
 से जोई बहियाहितो अन्तो अणुपविट्ठे ?” “नो इणमहे
 समहे” । “एवामेव, पणसी, जीवो वि-अण्णट्ठिहयगई
 पुढियं भिच्चा सिलं भिच्चा बहियाहितो अन्तो अणुपविसइ ।
 तं सदहाहिं णं तुमं, पणसी,...तहेव ” ॥ ४ ॥

२५ तए णं पणसी राया केसिं कुमारसमणं एवं
 वयासी-“अत्थि णं, भन्ते, एसा पन्ना उवमा । इमेण
 पुण मे कारणेणं नो उयागच्छइ । अत्थि णं, भन्ते, से
 जहानामए केइ पुरिसे तरुणे जाव ‘सिण्णोवगए पभू पञ्च-
 कण्डगं निसिरित्तए ?’ ” “हन्ता पभू” । “जइ णं, भन्ते,
 सो चेव पुरिसे बाले जाव मन्दविज्ञाणे पभू होज्जा पञ्च-
 कण्डगं निसिरित्तए, तो णं अहं सदहेज्जा जहा अन्नो जीवो
 तं चेव । जम्हा णं, भन्ते, स चेव से पुरिसे जाव मन्द
 विज्ञाणे नो पभू पञ्चकण्डग निसिरित्तए, तम्हा सुपइट्ठिया
 मे पइन्ना जहा तं जीवो, तं चेव ” ॥ तए णं केसो कुमार
 समणे पणसि रायं एवं वयासी-“से जहानामए केइ पुरिसे
 तरुणे जाव ‘सिण्णोवगए नववर्णं धणुणा नवियाए जीवाए

नयणं उमुणा पभू पञ्चकण्डगं निसिरित्तप ?” “ हन्ता, पभू ” । “ सो चेव णं पुरिसे तरुणे जाय निउणसिप्पो-
पगण कोरिह्णिणं धणुणा कोरिह्णियाण जीवाण कोरिह्णिणं
उमुणा पभू पञ्चकण्डगं निसिगित्तप ?” “ नो इणमट्ठे
समट्ठे ” । “ कम्हा णं ?” “ भन्ते, तस्म पुगिसस्स अपज्ज-
त्ताइं उयगरणाइं हवन्ति ” । “ एवामेव, पप्सी, सो चेव
पुरिसे थाले जाय मन्दविद्याणे अपज्जसोयगरणे, नो पभू
पञ्चकण्डगं निसिरित्तप । तं सहदादि णं, तुमं, पप्सी,
जहा अणो जीवो, तं चेव ” ॥ ५ ॥

२६. तए णं पप्सी राया केसि कुमारस्समणं एयं
पयामी-“ अत्थि णं, भन्ते, एसा पत्ता उवमा, इमेण पुण
कारणेणं नो उयागच्छइ । भन्ते, से जहानामए केइ पुरिसे
तरुणे जाय ‘मिप्पोदगए पभू एगं महं अयमारं या तउय-
भारं या सीत्तगभारं या परिपदित्तप ?’ ” “ हन्ता
पभू ” । “ सो चेव णं, भन्ते, पुरिसे शुण्णे जराज्जरियदेहे
सिद्धिलयलितयापिणट्ठगत्ते दण्डपरिगदियग्गाहत्ते पयिग्ल-
परिगदियदन्तसेट्ठी आउरे किमिण पियामिण दुप्पले
किलन्ते नो पभू एगं महं अयमारं या जाय परिपदित्तप ।
अइ णं, भन्ते, स चेव पुरिसे शुण्णे जराज्जरियदेहे जाय
परिकिलन्ते पभू एगं महं अयमारं या जाय परिपदित्तप,
सो णं महं सहदेव्वा...तदेव । अम्हा णं, भन्ते, से चेव
पुरिसे शुण्णे जाय किलन्ते नो पभू एगं महं अयमारं या
जाय परिपदित्तप, तम्हा सुपरहिया मे पत्ता...तदेव ” ॥
तए णं केसी कुमारस्समणे पप्सि रायं एयं पयामी-“ मे
जहानामए केइ पुरिसे तरुणे जाय ‘मिप्पोदगए नपियाण
पिदहियाण नपएदि सिट्ठएदि नपएदि पन्थियपिट्ठएदि पट्ठ-
एगं महं अयमारं जाय परिपदित्तप ?’ ” “ हन्ता पभू ” ।

“पणसी, से चेय णं पुरिसे तच्छे जाय णसिण्णोवगण जुण्णि-
याण दुम्वलियाण घुण्णक्खइयाण विहङ्गियाण दुम्वलयाहिं
जुण्णयाहिं घुण्णक्खइयाहिं सिद्धिलतयापिण्णयाहिं सिक्खयाहिं
जुण्णयाहिं दुम्वलयाहिं घुण्णक्खइयाहिं पत्तिवयण्डियाहिं पभू
वगं महं अयभारं वा जाय परिचट्ठिअणं ?” “नो इणमहे
समहे” । “कम्हा णं ?” “भन्ते, तस्स पुरिस्सस्स जुण्णाइं
उवगरणाइं हवन्ति” । “पणसी, से चेय से पुरिसे जुणे
जाय फिलन्ते जुण्णोवगरणे नो पभू वगं महं अयभारं वा
जाय परिचट्ठिअणं । तं सहहाहिं णं तुमं, पणसी, जहा अणो
जीवो अन्नं सरीरं” ॥ ६ ॥

२७. तए णं से पणसी केसिं कुमारस्समणं पवं वयासी-
“अत्थि णं, भन्ते, जाय नो उवागच्छइ । पवं रालु, भन्ते,
जाय चिह्नरामि । तए णं मम नगरगुत्तिया चोरं उवणेन्ति ।
तए णं अहं तं पुरिसं जीवन्तगं चेय तुलेमि । तुलेत्ता छवि-
च्छेयं अकुम्भमाणे जीवियाओ वधरोधेमि । २ मयं तुलेमि ।
नो चेय तस्स पुरिस्सस्स जीवन्तस्स वा तुलियस्स मुयस्स वा
तुलियस्स केइ आणत्ते वा नाणत्ते वा ओमत्ते वा तुच्छत्ते
वा गुरुयत्ते वा लहुयत्ते वा । जइ णं, भन्ते, तस्स पुरिस्सस्स
जीवन्तस्स वा तुलियस्स मुयस्स वा तुलियस्स केइ अन्नत्ते
वा जाय लहुयत्ते वा तो णं अहं सहहेज्जा तं चेय । जम्हा
णं, भन्ते, तस्स पुरिस्सस्स जीवन्तस्स वा तुलियस्स
मुयस्स वा तुलियस्स नत्थि केइ आणत्ते वा...लहुयत्ते
वा, तम्हा सुपहट्ठिया मे पइत्ता जहा तं जीवो...तं चेय” ।
तए णं केसी कुमारस्समणे पणसिं रायं पवं वयासी-“अत्थि
णं, पणसी, तुमे कयाइ यत्थी धन्तपुण्ये वा धमाविधपुण्ये
वा ?” “इत्ता अत्थि” । “अत्थि णं, पणसी, तस्स
अत्थिस्स पुण्णस्स वा तुलियस्स अपुण्णस्स वा तुलियस्स

केइ अक्षत्ते वा जाय लहुयत्ते वा ? ” “नो इणट्ठे समट्ठे ” ।
 “ एवामेव, पण्डी, जीवस्स अगुहलघुयत्तं पडुअ जीवन्तस्स
 वा तुलियस्स मुयस्स वा तुलियस्स नत्थि केइ आणत्ते
 वा जाय लहुयत्ते वा । तं सदद्वाहि णं तुमं, पण्डी, ...तं
 चेव ” ॥ ७ ॥

२८. तए णं पण्डी राया केत्ति कुमारस्समणं एवं
 पयासी-“ अत्थि णं, भन्ते, एसा जाय नो उद्यागच्छइ ।
 एवं खलु, भन्ते, अहं अक्षया जाय चोरं उवणेत्ति । तए
 णं अहं तं पुरिसं सव्वथो समन्ता समभिलोएमि । नो
 चेव णं तत्थ जीवं पासामि । तए णं अहं तं पुरिसं दुद्धा-
 फालियं करेमि । २ सव्वथो समन्ता समभिलोएमि । नो
 चेव णं तत्थ जीवं पासामि । एवं तिद्धा चउद्धा संखेज्ज
 फालियं करेमि, नो चेव णं तत्थ जीवं पासामि । जइ णं,
 भन्ते, अहं तं पुरिसं दुद्धा वा तिद्धा वा चउद्धा वा संखे-
 ज्जद्धा वा फालियंमि वा जीवं पासन्तो तो णं अहं सद्वेज्जा
 नो...तं चेव । जम्हा णं, भन्ते, अहं तंति दुद्धा वा तिद्धा
 वा चउद्धा वा संखेज्जद्धा वा फालियंमि जीवं न पासामि
 तम्हा सुपरिट्ठिया मे पइआ जद्धा तं जीवो तं सरीरं...तं
 चेव ” ॥ तए णं केसो कुमारस्समणे पण्डितं गयं एवं पयासी-
 “ मूढतराए णं तुमं पण्डी तावो कट्ठारयाओ ” । “ केणं,
 भन्ते, मूढतराए ? ” “ पण्डी, से जद्धानामए केइ पुरिसा
 पणत्थी पणोचजीवी पणगवेसणयाए जोइ च जोइभायणं
 थ गदाय कट्ठाणं अडयि अणुपविट्ठा । तए णं ने पुरिसा
 तीसे थगामियाए जाय किंचि देसं अणुपत्ता समाणा एवं
 पुगिसं एवं पयासी-“ अट्ठे णं, देवाणुणिग्गा, कट्ठाणं अडयि
 पयिसामो । एत्तो णं तुमं जोइभायणाओ जोइ गदाय अट्ठं
 भसुणं साहेज्जात्ति । अट्ठ तं जोइभायणे जोइ पिग्गवेज्जा

एतो णं तुमं कट्ठाओ जोई गहाय अहं असणं साहेजासि' ति कट्ठ-कट्ठाणं अडवि अणुपविट्ठा । तए णं से पुरिसे तओ मुहुत्तन्तरस्स तेसि पुरिसाणं असणं साहेमि ति कट्ठ जेणेव जोइभायणे तेणेव उवागच्छइ, जोइभाइणे जोई बिज्झायमेव पासइ । तए णं से पुरिसे जेणेव से कट्ठे तेणेव उवागच्छइ, २ तं कट्ठं सव्वओ समन्ता समभिलोपइ, नो चेव णं तए जोई पासइ । तए णं से पुरिसे परियरं वन्धइ, फरसुं गिण्हइ, तं कट्ठं दुद्धाफालियं करेइ, सव्वओ समन्ता समभिलोपइ, नो चेव णं तए जोई पासइ । एवं जाव संखेजफालियं करेइ, सव्वओ समन्ता समभिलोपइ, नो चेव णं तए जोई पासइ । तए णं से पुरिसे तंसि कट्ठंसि दुद्धाफालियं वा जाव संखेजफालियं वा जोई अपासमाणे सन्ते तन्ते परितन्ते 'निविण्णे समाणे परसुं पगन्ते पडेइ, २ परियरं मुयइ, २ एवं वयासी—'अहो मए तेसि पुरिसाणं असणे नो साहिण्' ति कट्ठ ओहयमणसंकप्पे चिन्तासोगसागरसंपविट्ठे करयलपव्हत्थमुहे अट्ठज्झाणोवणए भूमिगयदिट्ठिए झियाइ । तए णं ते पुरिसा कट्ठाइं छिन्दन्ति, २ जेणेव से पुरिसे तेणेव उवागच्छन्ति, २ तं पुरिसं ओहयमणसंकप्पं जाय झियायमाणं पासन्ति, २ एवं वयासी—'किं णं तुमं, देवाणुप्पिया, ओहयमणसंकप्पे जाव झियायसि?' तए णं से पुरिसे एवं वयासी—'तुज्जे णं, देवाणुप्पिया, कट्ठाणं अडवि अणुपविसमाणा ममं एवं वयासी—'अहं णं, देवाणुप्पिया, कट्ठाणं अडवि जायं पविट्ठा । तए णं अहं तओ मुहुत्तन्तरस्स तुज्जं असणं साहेमि ति कट्ठ जेणेव जोई जाय झियामि' । तए णं तेसि पुरिसाणं एतो पुरिसे छेए दफये पत्तडे जाय उवा सल्लेइ, ते पुरिसे एवं वयासी—'गच्छइ णं तुज्जे, देवाणुप्पिया,

पहाया कयवलिकम्मा जाव हव्वमागच्छेह, जा णं अहं
असणं साहेमि, त्ति कट्ठु परियरं वन्धेह, २ परसुं गिण्हेह,
२ सरं करेह, सरेण अरणिं महेह, जोहं पाढेह, २ जोहं
संभुवखेह, तेसिं पुरिसाणं असणं साहेह । तए णं ते पुरिसा
पहाया कयवलिकम्मा जाव पायच्छित्ता जेणेव से पुरिसे
तेणेव उवागच्छन्ति । तए णं से पुरिसे तेसिं पुरिसाणं
सुद्धासणवरगयाणं तं विडलं असणं पाणं खाइमं साइमं
उवणेह । तए णं ते पुरिसा तं विडलं असणं ४ आसाप-
माणा घोसापमाणा जाव विहरन्ति । जिमियभुत्तरागया
वियणं समाणा आयन्ता चोफ्फा परमसुइमूया तं पुरिसं
पयं वयासी—‘अहो णं तुमं, देवाणुप्पिया, जहे मूढे अ-
ण्डिण निच्चिन्नाणे अणुवपसलजे, जे णं तुमं इच्छसि कट्ठसि
दुद्धाफालियंसि वा जोहं पासित्तए’ । से पण्णट्ठेणं, पण्णी,
पयं बुद्धेइ मूढतराणं तुमं पण्णी ताओ कट्ठहारयाओ ” ॥८॥

२९. तए णं पण्णी राया केसिं कुमारसमणं पयं वयासी—
“सुत्तए णं, भन्ते, तुमं इय छेयाणं दक्खणं बुद्धाणं कुत्त-
लाणं महामईणं विणीयाणं विन्नाणपत्ताणं उवपसलज्जाणं
अहं इमीसे महालियाए महच्चपरिसाए मज्जे उच्चायपहिं
आउसेहिं आउसित्तए, उच्चावयाहिं उद्धंसणाहिं उद्धंसि-
त्तए, पयं निम्भट्ठणाहिं निच्छोटणाहिं ?” तए णं केसी
कुमारसमणे पण्णिं रायं पयं वयासी—“जाणासि णं तुमं,
पण्णी, कइ परिसाओ पण्णत्ताओ ?” “भन्ते, जाणामि,
चत्तारि परिसाओ पण्णत्ता । तं जहा-रात्तिपपरिसा गादा-
परपरिन्ता मादणपरिसा इसिपरिसा” । “जाणासि णं तुमं,
पण्णी राया, पयासि चउण्दं परिसाणं कस्स वा दण्डनीहं
पण्णत्ता ?” “इत्ता जाणामि । जे णं पत्तिपपरिसाए अय-
रज्जा से णं द्वायच्छित्तए वा पायच्छित्तए वा सीसच्छित्तए

वा सूलाइए वा पगाहच्चे कूडाहच्चे जीवियाओ ववरोचिज्जइ ।
 जे णं गाहाचइपरिस्ताए अवरज्जइ से णं तएण वा वेढेण वा
 पलालेण वा वेढित्ता अगणिकाएणं झामिज्जइ । जे णं
 माहणपरिस्ताए अवरज्जइ से णं अणिट्ठाहिं अकन्ताहिं जाव
 अमणामाहिं वग्गूहिं उवाल्गिन्नात्ता कुण्डियालञ्छणए वा
 सुणगलञ्छणए वा कीरइ, निव्विसए वा आणविज्जइ । जे
 णं इसिपरिस्ताए अवरज्जइ से णं नाइअणिट्ठाहिं जाव नाइ
 अमणामाहिं वग्गूहिं उवाल्गिन्नात्ता ” । “एवं च ताव, पपसी,
 तुमं जाणासि, तद्वा वि णं तुम ममं वामं वामेणं दण्डं दण्डेणं
 पडिक्कलं पडिक्कलेणं पडिलोमं पडिलोमेणं विवच्चासं विवच्चा-
 सेणं वट्ठसि ” । तए णं पपसी राया केसिं कुमारसमणं एवं
 वयासी—“ एवं खलु अहं, देवाणुप्पियहिं पढमिल्लएणं चेव
 वागरणेणं संलत्ते । तए णं ममं इमेयारूवे अभत्थिए जाव
 संकप्पे समुपज्जित्था—अहा जहा णं एयस्स पुरिसस्स वामं-
 वामेणं जाव विवच्चासं विवच्चासेणं वट्ठिस्सामि, तद्वा तद्वा
 णं अहं नाणं च नाणोवलम्भं च करणं च करणोवलम्भं च
 दंसणं च दंसणोवलम्भं च जीयं च जीवोवलम्भं च उवलमि-
 स्सामि । तं एएणं अहं कारणेणं देवाणुप्पियाणं वामं वामेणं जाव
 विवच्चासं विवच्चासेणं वट्ठिए ” । तए णं केसी कुमारसमणे
 पपसीरायं एवं वयासी—“ जाणासि णं तुमं, पपसी, कइ
 ववहारगा पत्तत्ता ? ” “ हन्ता जाणामि, चत्तारि ववहा-
 रगा पत्तत्ता—देइ नामेगे नो सन्नवेइ, सन्नवेइ नामेगे नो
 देइ, पगे देइ वि सन्नवेइ वि, पगे नो देइ नो सन्नवेइ ” ।
 “ जाणासि णं तुमं, पपसी, वरसिं चउण्हं पुरीसाणं के
 ववहारी के अव्ववहारी ? ” “ हन्ता जाणामि, तत्थ णं जे
 से पुरिसे देइ नो सन्नवेइ से णं पुरिसे ववहारी, तत्थ
 णं जे से पुरिसे नो देइ सन्नवेइ से णं पुरिसे ववहारी,

तथ णं जे से पुरिसे देइ वि सन्नवेइ वि से पुरिसे
ययहारी, तथ णं जे से पुरिसे नो देइ नो सन्नवेइ से णं
अययहारी” । “एवामेव तुमं पि ययहारी, नो चैव णं
तुमं, पण्सी, अययहारी” ॥

३०. तथ णं पण्सी राया कैसि कुमारसमणं एवं
ययासी-“तुज्जे णं, भन्ते, इय छेया दय्या जाय उचयस-
सदा । समथा णं, भन्ते, ममं करयलंसि या आमलयं
जीयं गरीराओ अभिनिघट्टिच्छाणं उचयंसिच्छेय” तेणं
कालेणं तेणं समणं पणसिस्स रत्तो अदूरसामन्ते
पाउकाण संयुत्ते, तणयणस्सइकाय पयइ धेयइ चलेइ फन्दइ
घट्टइ उदीरइ तं तं भावं परिणमइ । तथ णं कैसी कुमार-
समणे पणसि रायं एयं ययासी-“पाससि णं तुमं, पण्सी
राया, एयं तणयणस्सइ पयन्तं जाय तं तं भावं परिण-
मन्तं ?” “दन्ता पासामि” । “जाणामि णं तुमं, पण्सी,
एयं तणयणस्सइकायं किं देवो चालेइ असुरो या चालेइ
नागो या पिन्नो या चालेइ किपुत्तिसो या चालेइ मदोरगो
या चालेइ गन्धर्वो या चालेइ ?” “दन्ता जाणामि, नो
देवो चालेइ जाय नो गन्धर्वो चालेइ, पाउकाण चालेइ” ।
“पायमि णं तुमं, पण्सी, एयस्स पाउकायस्स मरुविस्स
सवामस्स सगगस्स समोदस्स मपेयस्स मलेग्गस्स सव-
रीरस्स रुयं ?” “नो इण्टे ममेट्टे” । “जइ णं तुमं, पण्सी
राया, एयस्स पाउकायस्स मरुविस्स जाय सवरीरस्स रुयं
न पासमि, तं कटं णं, पण्सी, तथ करयलंसि या आमलयं
जीयं उचयंसिस्सामि ? एवं गन्तुं पण्सी, दग्गहाणां छउ-
माथे मणुस्से मयमायेणं न जाणइ न पायइ । तं जहा-
यम्मणिग्गयं १, अयम्मणिग्गयं २, भूगामणिग्गयं ३ जायं
अगरीयय ४ पयमाणपामाण ५ मइ ६ मयं ७ मयं /

અયં જિણે ભવિસ્સદ વા નો ભવિસ્સદ ૧, અયં સંવદુક્ખનાણં
અન્તં કરિસ્સદ વા નો વા ૧૦ । પયાણિ ચેવ ઉપ્પન્નનાણ-
દંસણધરે અરહા જિણે કેવલી સવ્યમાયેણં જાણદ પાસદ ।
તં જહા-ધમ્મત્થિકાયં જાવ નો વા કરિસ્સદ । તં સદ-
હાદિ ણં તુમં, પપસી, જહા અબ્બો જીવો...તં ચેવ ” ॥

૩૧. તપ ણં સે પપસી રાયા કેસિં કુમારસમર્ણ પવં
વયાસી-“ સે નૂર્ણ, મન્તે, હત્થિસ્સ કુન્થુસ્સ ય સમે ચેવ
જીવે ? ” “ હન્તા, પપસી, હત્થિસ્સ ય કુન્થુસ્સ ય સમે
ચેવ જીવે ” । “ સે નૂર્ણ, મન્તે, હત્થીઓ કુન્થૂ અપ્પકમ્મ-
તરાણ ચેવ અપ્પકિરિયતરાણ ચેવ અપ્પાસવતરાણ ચેવ, પવં
આદારનીદારડસ્સાસનીસાસદ્દુપ અપ્પતરાણ ચેવ, પવં ચ
કુન્થુઓ હત્થો મહાકમ્મતરાણ ચેવ મહાકિરિયં જાથ ? ”
“ હન્તા, પપસી, હત્થીઓ કુન્થૂ અપ્પકમ્મતરાણ ચેવ
કુન્થુઓ વા હત્થો મહાકમ્મતરાણ ચેવ...તં ચેવ ” । “ કમ્મહા
ણં, મન્તે, હત્થિસ્સ ય કુન્થુસ્સ ય સમે ચેવ જીવે ? ”
“ પપસી, સે જહાનામણ કૂડાગારસાલા સિયા જાવ ગમ્મોરા ।
અહ ણં કેદ પુરિસે જોદં વા હીવં વા મહાયં તં કૂડાગાર-
સાલં અન્તો ૨ અણુપવિસદ । તીસે કૂડાગારસાલાણ સંવઓ
સમન્તા ઘણનિચ્ચિયનિરન્તરનિચ્છિદ્ધાદ દુવારવયણાદં પિદ્દેદ ।
૨ તીસે કૂડાગારસાલાણ વહુમજ્જદેસમાપ તં પદવં પલી-
ચેજ્ઞા । તપ ણં સે પદંથે તં કૂડાગારસાલં અન્તો ૨ ઓમા-
સદ ડજ્જોવેદ તવદ પમાસેદ, નો ચેવ ણં થાહિં । અહ ણં સે
પુરિસે તં પદંથે દ્વરણં પિદ્દેજ્ઞા, તપ ણં સે પદંથે તં દ્વર-
ણં અન્તો ઓમાસેદ, નો ચેવ ણં દ્વરણસ્સ થાહિં નો ચેવ
ણં કૂડાગારસાલાણ થાહિં । પવં કિલિજ્ઞેણં ગણ્ઢમાણિયાણ
પત્થિયપિટ્ઠણં આલ્લણં અલ્લાલ્લણં પત્થપણં અલ્લપત્થપણં
ચાડમ્માદયાણ અદમાદયાણ સોલસિયાણ થત્તોસિયાણ ચડ-

सादृश्याय दीवचम्पणं । तय णं से पदीवे दीवचम्पगस्स अन्तो २ ओभासइ नो चेव णं दीवचम्पगस्स वाहिं, नो चेव णं चउसद्वियाय वाहिं, ...नो चेव णं कूडागारसालं नो चेव णं कूडागारसालाय वाहिं । एवामेव, पण्सी, जीवे वि जं जारिसयं पुण्यकम्मनियद्धं वोदिं निव्वत्तेइ, तं असंखे-
जेहिं जीवपदेसेहिं सच्चित्तं फरेइ सुद्धियं वा महालियं वा । तं सदहादि णं तुमं, पण्सी, जहा अन्नो जीवो ..तं चेव” ॥

३२. तय णं पण्सी राया केसिं कुमारसमणं एवं वयासी-“एवं एलु, भन्ते, मम अज्जगस्स एसा सन्ना जाय समोसरणे जहा तं जीवो तं सरीरं नो अन्नो जीवो अन्नं सरीरं नो अन्नो जीवो अन्नं सरीरं । तयाणन्तरं च णं मम पिउणो वि एसा सन्ना । तयाणन्तरं मम वि एसा सन्ना जाय समोसरणं । तं नो एलु अहं बहुपुरिसपरंपरागयं कुल-
निस्सियं दिट्ठिं छण्डेस्सामि” । तय णं केसी कुमारसमणे पण्सी राय एवं वयासी-“ मा णं तुमं, पण्सी, पच्छाणु-
ताविण भवेज्जासि जहा व से पुरिसे अयहारण” । “ के णं, भन्ते, से अयहारण ? ” “ पण्सी, से जहानामय केइ पुरिमा अत्थत्थी अत्थगवेसी अत्थलुद्धगा अत्थकप्पिया अत्थपिपासिया अत्थगवेसणयाय विउलं पणियभण्डमायाय सुयद्धं भत्तपाणपत्थयणं गहाय एगं महं अगामिय छिन्ना-
यायं दीहमद्धं, अहविं अणुपविट्ठा । तय ण से पुरिस्ता तीसे अगामियाय अहवीय कंचि देसं अणुप्पत्ता समाणा एगं महं अयागरं पासन्ति अप्पणं सव्वमो समन्ता आइण्णं पित्थिण्णं सच्छडं उयच्छडं कुट्ठं गाढं अरगाढं गामन्ति ।
२ इदुदुद्धं जाय हियया अन्नमयं सहायेन्ति । २ एवं वयासी -“इस णं, देवाणुप्पिया, अयमण्डे इडे कन्ते जाव मणामे । तं सेयं एलु, देवाणुप्पिया, अहं अयमारण यन्धित्तए”

त्ति कट्टु अन्नमन्नस्स पयमहुं पडिसुणेन्ति । २ अयभारं
 बन्धन्ति । २ अद्धानुपुब्बीए संपत्थिया । तए णं ते पुरिसा
 अगामियाए जाव अडवीए कंचि देसं अणुपत्ता समाणा
 एगं महुं तउआगरं पासन्ति तउएणं आइएणं तं चेव जाव
 सदावेत्ता एवं वयासी—‘एस णं, देवाणुप्पिया, तउयभण्डे
 जाव मणामे । अप्पेणं चेव तउएणं सुयहुं अए लब्भइ । तं
 सेयं खलु, देवाणुप्पिया, अयभारण छट्टेत्ता तउयभारण बन्धि-
 तए’ त्ति कट्टु अन्नमन्नस्स अन्तिए पयमहुं पडिसुणेन्ति ।
 २ अयभारं छट्टेन्ति । २ तउयभारं बन्धन्ति । तत्थ णं एगे
 पुरिसे नो संचापइ अयभारं छट्टितए तउयभारं बन्धितए ।
 तए णं ते पुरिसा तं पुरिसं एवं वयासी—‘एस णं, देवा-
 णुप्पिया, तउयभण्डे जाव सुयहुं अए लब्भइ । तं छट्टेहि
 णं, देवाणुप्पिया, अयभारणं, तउयभारणं बन्धाहि’ । तए
 णं से पुरिसे एवं वयासी—‘दूराहडे मे, देवाणुप्पिया, अए;
 चिराहडेमे, देवाणुप्पिया, अए; अइगाढबन्धणवद्धे मे, देवाणु-
 प्पिया, अए; असिलिट्ठ बन्धणवद्धे, देवाणुप्पिया, अए; घणि-
 यबन्धणवद्धे, देवाणुप्पिया, अए; नो संचापमि अयभारणं छट्टे-
 त्ता तउयभारणं बन्धितए’ । तए णं ते पुरिसा तं पुरिस जाहे
 नो संचापन्ति वहुहिं आगुवणाहि य पन्नवणाहि य आघ-
 वित्तए वा पन्नवित्तए वा, तया अद्धानुपुब्बीए संपत्थिया ॥
 एवं तम्बागरं कप्पागरं सुवण्णागरं रयणागरं वड्डागरं ॥ तए
 णं ते पुरिसा जेणेव सया जणवया जेणेव साइं २ नयराइं
 तेणेव उवागच्छन्ति । २ वहरचिक्कयणं करेन्ति । २ सुयहु-
 दासीदासगोमहिसगवेलणं गिण्हन्ति । २ अट्टतलमूसियवडि-
 सगे कारावेन्ति । ण्हाया कयबलिकम्मा उप्पि पासायवर-
 गया फुट्टमाणेहिं मुदङ्गमरथएहिं यत्तीसइयद्धएहिं नाउएहिं
 वरतरुणीसंपउत्तेहिं उयनच्चिज्जमाणा उवलालिज्जमाणा इहे

सहपरिसं जाव विहरन्ति ॥ तए णं से पुरिसे अयभारेण जेणेव सए नगरे तेणेव उयागच्छइ । अयभारेण गहाय अयविक्किणणं करेइ । २ तंसि अप्पमोहंसि निदियंसि क्षीण-परिव्वए ते पुरिसे उप्पिं पासायवरगए जाव विहरमाणे पासइ । २ एवं वयासी-‘अहो णं अहं अधत्तो अपुण्णो अकयत्थो अकयलम्बणो हिरिसिरिवज्जिणहीणपुण्णचाउहसे दुरन्तपन्तलम्बणे ।’ जइ णं अहं मित्ताण वा नाईण वा नि-यगाण वा सुणेन्तओ, तो णं अहं पि एवं चेव उप्पिं पासा-यवरगए जाव विहरन्तो । से तेणट्ठेणं, पणसी, एवं घुच्चइ-मा णं तुमं, पणसी, पच्छाणुताविण भवेज्जासि जहा व से पुरिसे अयहारए ” ॥

३३. एतथ णं से पणसी राया संबुद्धे कैसि कुमारस-मणं वन्दइ जाव एवं वयासी-“ नो खलु, भन्ते, अहं पच्छा-णुताविण भविस्सामि जहा व से पुरिसे अयभारिण । तं इच्छामि णं देवाणुप्पियाणं अन्तिण केवलपन्नत्तं धम्मं निसामित्तप ” । “अहासुहं, देवाणुप्पिया, मा पडियन्ध करेहि” । धम्मकहा जहा चित्तस्स, तदेव गिहिधम्मं पडि-यजइ । २ जेणेव सेयविद्या नगरी तेणेव पद्दारेत्थ गमणाए ॥ तए णं कैसी कुमारसमणे पणसि रायं एवं वयासी-“ जाणासि तुमं, पणसी, कइ आयरिया पन्नत्ता ? ” “इन्ता जाणामि, तओ आयरिया पन्नत्ता । तं जहा कैलापरिण सिण्णायरिण धम्मायरिण ” । “जाणासि णं तुमं, पणसी, तेसि तिण्हं आयरियाणं कस्स का विण्णयमडियत्ती पउज्जियव्वा ? ”

यरियं पासिज्जा तत्थेव चन्देज्जा नमंसेज्जा सकारेज्जा संमा-
णेज्जा कल्लणं मङ्गलं देययं चेइयं पञ्जुवासेज्जा, फासुणस-
णिज्जेणं असणणणयाइमसाइमेणं पड्डिलामेज्जा, पाडिहारि-
णणं पीढफलगसेज्जासंथारणणं उवनिमन्तेज्जा ” । “एवं च
ताव तुमं, पणसी, एवं जानासि, तद्वा वि णं तुमं ममं वामं-
चामेणं जाव चट्ठित्ता ममं पयमट्ठं अण्णामित्ता जेणेव सेय-
विया नगरी तेणेव पहारेत्थ गमणाए ” । तए णं से पणसी
राया केसिं कुमारसमणं एवं वयासी—“एवं खलु, भन्ते, मम
एयारूवे अज्झतिथए जाव समुप्पजित्था—‘एवं खलु अहं
देवाणुप्पियाणं वामंचामेणं जाव चट्ठिए, तं सेयं खलु मे
कल्लं पाउप्पभायाए रयणीए जाव तेयसा जलन्ते अन्तेउर-
परियाल सड्ढि संपरिखुडस्स देवाणुप्पिए चन्दिस्सए नमंसि-
स्सए, पयमट्ठं भुज्जो २ सम्मं विणणणं यामित्ताए ” त्ति कट्ठु
जामेव दिसिं पाउब्भूए तामेव दिसिं पड्डिगाए ॥

३४. तए णं से पणसी राया कल्लं पाउप्पभायाए रय-
णीए जाव तेयसा जलन्ते इट्ठतुट्ठं जाव ण्हियए, जहेव
कूणिए तहेव निग्गच्छइ, अन्तेउरपरियाल सड्ढि संपरिखुडे
पञ्चविहेणं अभिगमेणं चन्दइ नमंसइ, पयमट्ठं भुज्जो २ सम्मं
विणणणं खामेइ ॥ तए ण केसो कुमारसमणे पणसिस्स
रायो सूरियकन्तप्पमुद्दाणं देवीणं तीसे यमइतिमहालियाए
महच्चपरिसाए जाव धम्मं परिकहेइ । तए णं पणसी राया
धम्मं सोचा निसम्म उट्ठाए उट्ठेइ । २ केसिं कुमारसमणं
चन्दइ नमंसइ । २ जेणेव सेयविया नयरी तेणेव पहारेत्थ
गमणाए ॥ तए णं केसो कुमारसमणे पणसि रायं एवं
वयासी—“ मा णं तुमं, पणसी, पुण्वि रमणिज्जे भवित्ता
पच्छा अरमणिज्जे भविज्जासि, जहा से चणसण्डे इ वा नट्ट-
साला इ वा इक्खवाडए इ वा ललवाडए इ वा ” । “कहं

णं मन्ते?" "वणसण्डे पत्तिण पुप्फिण फलिण हरियगरे-
रिज्जमाणे सिरीण अईव उवसोभेमाणे २ चिट्ठइ, तथा णं
वणसण्डे रमणिज्जे भवइ । जया णं वणसण्डे नो पत्तिण
नो पुप्फिण नो फलिण नो हरियगरेरिज्जमाणे नो सिरीण
अईव २ उवसोभेमाणे चिट्ठइ, तथा णं जुण्णे झडे परि-
सडियण्डुपत्ते सुक्खस्वरो इव मिलायमाणे चिट्ठइ, तथा
णं वणसण्डे नो रमणिज्जे भवइ । जया णं नट्टसाला वि
गिज्जइ वाइज्जइ नचिज्जइ हसिज्जइ रमिज्जइ, तथा णं नट्टसाला
रमणिज्जा भवइ । जया णं नट्टसाला नो गिज्जइ जाव नो
रमिज्जइ, तथा णं नट्टसाला अरमणिज्जा भवइ । जया णं
इक्खुवाडे छिज्जइ भिज्जइ सिज्जइ पिज्जइ दिज्जइ, तथा णं
इक्खुवाडे रमणिज्जे भवइ । जया णं इक्खुवाडे नो छिज्जइ
जाव तथा इक्खुवाडे अरमणिज्जे भवइ । जया णं खलवाडे
उच्छुब्भइ उहुइज्जइ मलइज्जइ मुणिज्जइ यज्जइ पिज्जइ दिज्जइ,
तथा णं खलवाडे रमणिज्जे भवइ । जया णं खलवाडे नो
उच्छुब्भइ जाव अरमणिज्जे भवइ । से तेणट्ठेणं पपसी, एवं
सुचइ, मा णं तुमं, पपसी, पुट्ठि रमणिज्जे भविता पच्छा
अरमणिज्जे भविज्जास्ति जहा वणसण्डे इ वा " । तण
णं पपसी राया केसि कुभारस्तमणं एवं वयासी—“ नो
खलु, मन्ते, अहं पुट्ठि रमणिज्जे भविता पच्छा अरम-
णिज्जे भविस्सामि, जहा वणसण्डे इ वा जाव खलवाडे
इ वा । अहं णं सेयवियानगरीपामोक्खाइं सत्त गामसह-
स्साइं चत्तारि भागे करिस्सामि । एगं भागं खलवाहणस्स
दलइस्सामि, एगं भागं कोट्टागारे लुभिस्सामि, एगं भागं
अन्तेउरस्स दलइस्सामि, एगेणं भागेणं महत्तिमहालयं
कूडागाउसालं करिस्सामि । तत्थ णं यहहि पुरिस्सेहि
विश्वभइभत्तवेयणेहि विउलं असणं ४ उवक्खुवाडेत्ता यहणं

समणमाहणभिक्षुयाणं पण्डित्यपहियाणं परिभाषमाणे २
 बह्विं सोलव्ययगुणव्ययवेरमणपञ्चकपाणपोसदोववासस्स
 जाव विहरिस्सामि” त्ति कट्टु जामेव दिस्सि पाउब्भूए
 तामेव दिस्सि पडिगए ॥ तए णं से पण्त्ती राया कहं
 जाव तेयसा जलन्ते सेयविद्यापामोफळाई सत्त गामसहस्साई
 चत्तारि भाए फोरइ । एणं भागं बलवाहणस्स बलइ जाव
 फुडागारसालं करेइ, तत्थ णं बह्विं पुरिसेहिं जाव उवक्ख-
 डेत्ता बहूणं समण जाव परिभाषमाणे विहरइ ॥

३५. तए णं से पण्त्ती राया समणोवासए अभिगय-
 जीशार्जीवे...विहरइ । जण्णभिइं च णं पण्त्ती राया समणो-
 वासए जाए तण्णभिइं च णं रज्जं च रट्ठं च बलं च याहणं
 च कोसं च कोट्टागारं च पुरं च अन्तेउरं च जणवयं च
 अणाढायमाणे यावि विहरइ । तए णं तीसे सूरियकन्ताए
 देवीए इमेयारूवे अज्झत्थिए जाव समुप्पज्जित्था-“जण्ण-
 भिइं च णं पण्त्ती राया समणोवासए तण्णभिइं च णं
 रज्जं च रट्ठं च जाव अन्तेउरं च ममं च जणवयं च अणा-
 ढायमाणे विहरइ । तं सेयं खलु मे पण्त्ति रायं केण वि-
 सत्थपओरण वा अग्निपओरण वा मन्तपओरणेण वा
 विसत्थपओरणेण वा उहुवेत्ता सूरियकन्तं कुमारं रज्जे ठविस्सा
 सयमेव रज्जसिरिं कारेमाणीए पालेमाणीए विहरित्तए”,
 त्ति कट्टु एणं संपेदेइ । २ सूरियकन्तं कुमारं सहावेइ ।
 एयं यथासी-“जण्णभिइं च णं पण्त्ती राया समणोवासए
 जाए, तण्णभिइं च णं रज्जं च जाव अन्तेउरं च ममं च
 जणवयं च भाणुस्सए य कामभोगे अणाढायमाणे विहरइ ।
 तं सेयं खलु, तए, पुत्ता, पण्त्ति रायं केणइ सत्थपओरणेण
 वा जाव उहुवित्ता सयमेव रज्जसिरिं कारेमाणे पालेमाणे
 विहरित्तए” । तए ण सूरियकन्ते कुमारं सूरियकन्ताए

देवीष्वयं धुत्ते समाने सूरियकन्ताय देवीष्वयमद्वं नो
 आढाह, नो परियाणाह, तुस्तिणीय संचिद्वह । तय णं तीसे,
 सूरियकन्ताय देवीष्वइमेयारूवे अज्झत्थियय जाव समुप्प-
 जित्था-“ मा णं सूरियकन्ते कुमारे पणसिस्स रत्तो इमं
 ममं रहस्समेयं करिस्सह ” । त्ति कट्ट पणसिस्स रत्तो
 छिदाणि य मग्गमाणि य रहस्साणि य विवराणि य अन्त-
 राणि य पडिजागरमाणी २ विहरह । तय णं सूरियकन्ता
 देवी अन्नया कयाह पणसिस्स रत्तो अन्तरं जाणह । २
 असणं जाव खादमं सव्यवत्थगन्धमल्लालंकारं विसप्पजोगं
 पउज्जह । पणसिस्स रत्तो ण्हायस्स जाव पायच्छित्तस्स
 सुद्धासणयरगयस्स तं विससंजुत्तं असणं घत्थं जाव अलं-
 कारं निसिरेह, घायह । तय णं तस्स पणसिस्स रत्तो तं
 विससंजुत्तं असणं ४ आहारेमाणस्स सरीरगंमि घेयणा
 पाउम्भूया उज्जला विपुला पगाढा कक्कसा कड्डया चण्डा-
 त्तिय्या दुक्कसा दुग्गा दुरहियासा, पित्तजरपरिगयसरीरे
 वादयकन्तिष यावि विहरह ॥

, ३६. तय णं से पणसी राया सूरियकन्ताय देवीष्व
 अत्ताणं संपलद्धं जाणिता सूरियकन्ताय देवीष्वमणसा वि
 अण्णदुस्समाने जेणेव पोसहसाला तेणेव उद्यागच्छह । २
 पोसहसाल पमज्जह । २ उच्चारपासवणभूमि पडिलेहेह । २
 दम्मसंधारणं संधरेह । २ दम्मसंधारणं दुग्गह । २ पुरत्था-
 मिमुदे संपलियदुसंनिसण्णे करयलपग्गिग्गदियं सिरसायत्तं
 अग्रलि मत्थय कट्टु ययं घयासी-“ नमोत्तु णं अरहन्ताणं
 जाय संपत्ताणं । नमोत्तु णं केसिस्स कुमारम्मणस्स मम
 धम्मोयदेमगरस्स धम्माणरियस्स । यन्दा मि णं भगवन्तं तत्थ-
 गयं इहगय । पासउ मे भगयं नत्थगय इहगयं ” ॥ त्ति कट्टु
 यन्दह नमंगह । “ पुत्थि पि णं मय केसिस्स कुमारम्मणस्स

अन्तिण थूलपाणाइवाण पच्चक्खाण जाव परिग्गहे । तं इयाणि
 पि णं तस्सेव भगवओ अन्तिण सव्वं पाणाइयायं पच्चक्खामि
 जाव परिग्गहं, सव्वं कोहं जाव मिच्छादंसणसल्लं, अकर-
 णिज्जं जोयं पच्चक्खामि, सव्वं असणं चउव्विहं पि आहारं
 जावजीवाण पच्चक्खामि, जं पि य मे सरीरं इहं जाव
 कुसन्तु त्तिण्यं पि य णं चरिमेहिं ऊसासनिस्सासेहिं वोसि-
 रामि ” त्ति कट्टु आलोइयपडिक्कन्ते समाहिपत्ते कालमासे
 कालं किच्चा सोहम्मे कण्णे सूरियामे विमाणे उववायसभाण
 जाव वण्णओ ॥ तण णं से सूरियामे देवे अहुणोववच्चण चेव
 समाणे पञ्चविहाण पज्जत्ताण पज्जत्तिभायं गच्छइ । तं जहा-
 आहार पज्जत्तीण सरीरणज्जत्तीण इन्दियपज्जत्तीण आणपाण-
 पज्जत्तीण भासामणपज्जत्तीण । तं एयं खलु भो सूरियामेणं
 देवेणं सा दिव्वा देविड्ढा दिव्वा देवजुई दिव्वे देवाणुभावे
 लद्धे पत्ते अभिसमन्नागए ” ॥

३७. “सूरियामस्स णं, भन्ते, देवस्स केवइयं कालं
 ठिई पन्नत्ता ?” “गोयमा, चत्तारि पल्लिओधमाईं ठिई पन्नत्ता” ।
 “से णं सूरियामे देवे ताओ लोगाओ आउक्खएणं भवक्ख-
 एणं ठिइक्खएणं अणन्तरं चयं चइत्ता कहिं गमिहिइ, कहिं
 उववज्जिहिइ ?” “गोयमा, महाविदेहे वासे जाणि इमाणि
 कुलाणि भवन्ति, तं जहा-अड्डाईं दित्ताईं विउलाईं चित्तिथ-
 ण्णविपुलभवणसयणासणजाणवाहणाईं बहुघणवहुजायरूव-
 रययाईं आओगपओगसंपउत्ताईं विच्छट्ठियपउरभत्तपाणाईं
 बहुदासीदासगोमहिसगवेल्लगप्पभूयाईं बहुजणस्स अपरिभू-
 याईं, तत्थ अन्नयरेसु कुलेसु पुत्तत्ताए पच्चायाइस्सइ । तण
 णं तंसि दारगंसि गन्धगयंसि चेव समाणंसि अम्मापिऊणं
 धम्मे दढा पइन्ना भविस्सइ । तण णं तस्स दारगस्स नवण्हं
 मासाणं बहुपडिपुण्णाणं अद्धट्टमाण राइंदियाणं वीइक्कन्ताणं

सुकुमालपाणिपायं अहीणपडिपुण्णपञ्चिन्दियसरीरं लम्बण-
 धञ्जणगुणोवघेयं माणुस्माणपमाणपडिपुण्णसुजायसन्वङ्गसुन्द-
 रङ्गं सत्तिसोमाकारं कन्तं पियदंसणं सुखं दारयं पयाहिसि ।
 तण णं तरस्स दारगस्स अम्मापियरो पढमे दिवसे ठिद्व-
 डियं करेदिन्ति । तद्वदिवसे चन्दसूरदंसणं करिस्सन्ति ।
 छट्टे दिवसे जागरियं जागरिस्सन्ति । एकारसमे दिवसे
 यीउकन्ते मंपत्ते वारसाहे दिवसे निव्वित्ते अगुइजायकम्म-
 करणे चोक्खे संमज्जिओयलित्ते चिउलं असणपाणग्गामसा-
 इमं उवक्खवावेस्सन्ति । २ मित्तनाइनियगसयणसवन्धिप-
 रियणं आमन्तेत्ता तओ पच्छा ण्हाया कयवलिकम्मा जाय
 अलंकिया भोयणमण्डवेलि सुहासणवरगया ते मित्तनाइ°
 जाय °परिजणेण सडि चिउलं असणं ४ आस्तापमाणा चिसा-
 पमाणा परिभुञ्जमाणा परिभाणमाणा एवं चेव णं विहरि-
 स्सन्ति । जिमियभुत्ततरागया चि य णं समाणा आयन्ता
 चौक्खं परमसुइभूया तं मित्तनाइ° जाय परियणं चिउलेणं
 पण्यगन्धमहालंकारेणं सक्कारेस्सन्ति संमाणिस्सन्ति । २
 तस्सेय मित्त° जाय °पण्यणस्स पुरओ एवं यइस्सन्ति-
 'जम्हा णं, देवाणुणिया, इमंसि दारगंसि गम्मगयंसि चेव
 समाणंसि धम्मे द्ढा पइप्पा जाया, तं होउणं अम्हं एयस्स
 दारयस्स द्ढागए ने नामेणं । तण णं तरस्स द्ढपइप्पस्स दार-
 गस्स अम्मापियरो नामपेज्जं कम्मिस्सन्ति-द्दपइप्पो य ६ ।
 तण णं तरस्स अम्मापियरो अणुपुण्येणं ठिद्वडियं च चन्द-
 गुरियदरिसणं च धम्मजागरियं च नामपेज्जकरणं च पज्जे-
 मणगं च पजम्पणगं च पहिवद्धायणगं च पयइमणगं च
 कण्णवेदणं च संयत्तरणपटिलेइणगं च धूलोयणयं च अन्नाणि
 य वट्ठणि तम्मादाणजम्मणाएयां मदया इड्ढीगण्ठारम्मुद-
 वलं करिस्सन्ति ॥

३८. तए णं से वडपइअे दारए पअधार्परिन्निस्से
 सारघार्ए मज्झणघार्ए मण्डणघार्ए अट्ठघार्ए कौलावणघा-
 र्ए, अत्ताहि य चहहि चिलाइयाहि चामणियाहि वडभियाहि
 चच्चरीहि वडसियाहि जोण्हियाहि पण्णवियाहि ईसिणियाहि
 चारुणियाहि लासियाहि लउसियाहि इमिलीहि सिहलीहि
 आरबोहि पुलिन्दोहि पळणीहि चहलीहि मुरंडोहि सधरीहि
 पारसीहि नाणादेसीविदेसपरिमण्डियाहि सवेस्तेचन्थगहि-
 ययेसाहि इद्धियचिन्तिवपत्थियवियाणाहि निउणकुसलाहि
 चिणीयाहि चेडियाचक्रवालतरुणिवन्दपरियाल परिवुडे वरि-
 सधरकअइमहयरवन्दपरिक्खित्ते इत्थाओ इत्थं भाहरिज्जमाणे
 उवनजिज्जमाणे २ अङ्गेणं अङ्गं परिभुज्जमाणे उवगिज्जेमाणे
 २ उवलालिज्जमाणे उवगूहिज्जमाणे अवयासिज्जमाणे २ परि-
 चुम्बिज्जमाणे २ रम्मेसु मणिकोट्टिमतलेसु परंगममाणे २
 गिरिकिन्दरमल्लोणे विव चम्पगवरपायये निव्याय निव्याघा-
 यंसि सुहंसुहेणं परिवड्डिस्सइ ॥

३९. तए णं तं ददपइअं दारणं अम्मापियरो साइरेगं-
 अट्ठवासजायगं जाणित्ता सोमणंसि तिहिकरणनन्वत्तमुहु-
 त्तंसि ण्हायं कयवलिकम्मं कयकोउयमङ्गलपायल्लित्तं सव्वा-
 लंकारविभूसियं करेत्ता महया इद्धीसकारसमुदणं कला-
 यरियस्स उधणेहिन्ति । तए णं से कलायरिए तं ददपइअं
 दारणं लेहाइयाओ गणियप्पहाणाओ सउणहयपज्जयसाणाओ
 वायत्तारि कलाओ मुत्तओ अत्थओ पसिक्खविहिइ य सेहा-
 वेहिइ य । तं जइ-लेहं गणियं ऊयं नट्टं गीयं याडयं सरगयं
 पोस्परगयं समतालं जूयं जणवारं पासगं अट्ठाययं पोरेकत्तं
 दगमट्ठियं अन्नयिहि पाणयिहि धत्थयिहि विलेयणयिहि सयण-
 यिहि अज्जपहेलियं मागदियं गार्ह गीदयं सिलोयं हिरण्णजुत्ति

सुवण्णजुत्ति चुण्णजुत्ति आभरणविहिं तरुणीपडिकम्मं इत्थि-
लक्खणं पुरिसलक्खणं हयलक्खणं गयलक्खणं गोणलक्खणं
कुक्कुडलक्खणं छत्तलक्खणं दण्डलक्खणं असिलक्खणं मणि-
लक्खणं कागणिलक्खणं वत्थुविज्जं नगरमाणं खन्धवारं
चारं पडिचारं वूहं पडिवूहं चक्रवूहं गरुलवूहं सगडवूहं
जुद्धं नियुद्धं जुद्धाडजुद्धं अट्टिजुद्धं मुट्ठिजुद्धं बाहुजुद्धं लया-
जुद्धं ईसत्थं छरुप्पवायं धणुन्वेयं हिरण्णपागं सुवण्णपागं
सुत्तखेडुं वट्ठखेडुं नालियाखेडुं पत्तच्छेज्जं कडगच्छेज्जं सजीवं
निजीवं सउणरुयमिति । तए णं से कलायरिणं तं दढपइच्चं
दारगं लेहाइयाओ गणियप्पहाणाओ सउणरुयपज्जवसाणाओ
वावत्तारिं कलाओ सुत्तओ य अत्थओ य गन्धओ य कर-
णओ य सिक्खावेत्ता सेहावेत्ता अम्मापिऊणं उवणेहिइ ।
तए णं तस्स दढपइच्चस्स दारगस्स अम्मापियरो तं कला-
यरियं विउलेणं असणपाणखाइमसाइमेणं वत्थगन्धमह्वालं-
कारेणं सक्कारिस्सन्ति संमाणिस्सन्ति । २ विउल जीविया-
रिहं पोइदाणं दलइस्सन्ति, २ पडिविसज्जेहिन्ति ॥

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४० [तए णं से दढपइच्चे दारग उम्मुक्कवालभावे विज्ज-
यपरिणयमत्तं जोन्वणगमणुपत्ते वावत्तारकलापण्डिण अट्ठा-
रस्सविद्धेसिण्णगारभासाविसारण नवद्वसुत्तपडियोद्धण गीय-
रइं गन्धय्यनट्ठकुसले सिक्कागारचारुवेसे संगयगय-
दसिपमणियचिट्ठियविलाससंलाघनिउणजुत्तोवयारकुसले ह-
यजोही गयजोहो बाहुजोहो बाहुण्णमही अलंभोगसमत्थे
साट्ठसिणं पियालचारी याधि भविरसइ । तए णं तं दढपइच्चं
दारगं अम्मापियरो उम्मुक्कवालभावं जाय वियालचारिं च
वियाणित्ता विउलेहिं अन्नभोगेहि य पाणभोगेहि य लेणभोगेहि
य वत्थभोगेहि य सयणभोगेहि य उवनिमन्तेहिन्ति । तए

णं से दढपइये दारण तेहिं विडलेहिं अग्रभोषहिं जाव
 सयणभोगेहिं नो सज्जिहिइ नो गिज्झिहिइ नो मुच्छिहिइ नो
 अज्झोषघज्झिहिइ । से जहानामप पडमुप्पले इ वा पडमे इ
 वा जाव सयसहस्सपत्ते इ वा पडे जाण जले संबुइडे नोव-
 लिप्पइ पट्टरपणं नोवल्लिप्पइ जलरपणं, एवामेव दढपइये
 वि दारण कामेहिं जाण भोगेहिं संघट्ठिण नोवल्लिप्पिहिइ
 मित्तनाइनियगसपणसंयन्धिपरिज्जेणं । से णं तद्धारुयाणं
 थेराणं अन्तिप केवलं योहिं युज्झिहिइ, २ मुण्डे मयत्ता
 अगाराओ अणगारियं पव्वइस्सइ । से णं अणनारे भवि-
 स्सइ, ईरियासमिण जाव मुहुयहुयासणो इय तेयसा
 जलन्ते । तस्स णं भगवओ अणुत्तरेणं नाणेणं एव दंसणेणं
 चरित्तेणं आलपणं विहारेणं अज्जवेणं मद्दवेणं लाघवेणं
 खन्तीए गुत्तीए मुत्तीए अणुत्तरेणं सब्बसंजमतवसुचरिय-
 फलनिव्वाणमग्गेणं अप्पाणं भायेमाणस्स अणन्ते
 अणुत्तरे फल्लिणे पडिपुण्णे निरावरणे निव्वायाए केवलवर-
 नाणदंसणे समुप्पज्झिहिइ । तए णं से भगवं अरह्हा जिणे
 केवली भविस्सइ, सदेवमणुयासुरस्स लोगस्स परियागं
 जाप्पिहिइ । तं जह्हा-आगइं गइं ठिइ चवणं उवयाय तक्कं
 कडं मणोगाणसियं एइयं भुत्तं पडिसेवियं आशीकम्मं खो-
 कम्मं-अरह्हा अरह्हस्सभागी, तं तं मणवयकायजोरो वट्ट-
 माणाणं सब्बलोप सब्बजीवाणं सब्बभावे जाणमाणे पासमाणे
 विहरिस्सइ । तए णं दढपइये केवली एयारुवेणं विहारेणं
 विहरमाणे बहूइं चासाइं केवल्लिपरियाणं पाउणिता अप्पणो
 आउसेत्तं आभोपत्ता बहूइं भत्ताइं पव्वफलाइस्सइ । २ बहूइं
 भत्ताइं अणसगाए छेइस्सइ । २ जस्सट्ठाए कीरइ नग्गभावे
 मुण्डभावे-केसलोए वम्मचेरयासे अण्हाणं अदन्तवणं अणु-
 चहाणं भूमिसेजाओ फलहसेजाओ परधरपवेसो लज्जाव-

लद्धाई माणावमाणाई परेसिं हीलणाओ खिसणाओ गरहणा
उचावया विरूधा वावीसं परीसहोवसग्गा गामकण्डगा अहि-
यासिज्जन्ति तमट्टं आराहेइ । २ चरिमेहिं उस्सासनिस्सा-
सेहिं सिज्झिहिइ युज्झिहिइ मुच्चिहिइ परिनिव्वाहिइ सब्ब-
दुक्खाणमन्तं करेहिइ ” ॥

४१. “सेवं भन्ते, सेवं भन्ते” त्ति भगवं गीयमे समणं
भगवं महावीरं वन्दइ नमंसइ । २ संजमेणं तवसा तवसा
अप्पाणं भावेमाणे चिहरइ ॥

॥ निम्ब्वेघो ॥

॥ पणसिकहाणयं समत्तं ॥

TRANSLATION.

THE TALE OF PRADESHI.

1 By what, O revered sir, was that divine godly power, that divine godly lustre, that divine godly prowess got, obtained and secured by god Suriyabha? Who was he in (his) former birth? (And) what was his name, (and) who was he by family (Gotra)? In what village (upto) or residence (did he dwell)? (And) by what giving, what earning, what doing, what practising, or after having heard and listened to what noble and religious discourse of an ascetic or a Brahmin possessing the said merits, was that divine power of gods (upto) that divine dignity, got, obtained and secured by god Suriyabha? [asked Indrabhūti Gautama to Lord Mahavira]

2 Then, the (revered) ascetic, Lord Mahavira, having called revered Gautama said as follows Verily, Gautama, (he attained it) in the following way.— In that time, in that epoch here in the continent of Jambudvīpa in the country Bhāratavarsha there was a prosperous, peaceful and rich province, named the Kekavardha. In that province Kekavardha, there was a prosperous, peaceful, rich, and (upto) charming town called Sevatiya. Outside that town of Sevatiya, in the north-eastern direction, there was a charming pleasure-garden, like (the garden of Indra called) the Nandavana, rich with fruits of all seasons covered at all places with pleasant, fragrant, and cool shade, and rice (upto . . .) and charming. In that town of Sevatiya, there

lived, a king named Pradeshi, who was great like the Himalayas (upto), (who was) impious, sinful, notorious for his unrighteousness, a follower of impiety, encouraging the doctrine of 'kill, eat, break,' fierce, savage, low, with blood smeared hands, and rash, clever in cheating, fraud, trick, revenge, plots, and deceits, gaining by magic, devoid of character, not observing vows, meritless, without decorum, not practising restrictions, and the Posadhi fasting, rising up like a planet of sinfulness for the killing, slaughter, and extermination of many biped, quadruped, animals, beasts, birds and reptiles, who did not stand up to elders (in respect) showing no modesty, employing no humility towards the ascetics or the learned, and (who) did not properly manage the taxes and tributes of his kingdom

3 Of that king Pradeshi was a queen named Surya Lanta, of delicate hands and feet (of the description of queen Dharini) who was in deep love with king Pradeshi, and who never failed him in love and lived enjoying (with king Pradeshi) all the desired pleasures of sounds (music), forms etc. Of that king Pradeshi was the eldest son Suryakant, the son of queen Suryakanta, of delicate hands and feet (upto) and charming. That Prince Suryakant was the heir apparent who himself looked after king Pradeshi's kingdom, empire, army, vehicles, treasury, store-house, harem and the country

4 Of that king Pradeshi was an elder cousin and friend, named Chitra a charioteer, who was rich (upto) and not vanquished (even) by many, expert in the use of negotiation war (punishment) dissensions, bribing, science of political economy and deliberation (over what has been perceived) endowed with four kinds of intellects—the inborn, trained, empirical, and that obtained by maturity of age, who

was worthy to be consulted by king Pradeshi in many king ly duties, reasons, family affairs, counsels, secrets, confidential matters, and decisions, who was the pillar, authority, support, prop, and the eve, who had become the pillar, the authority, the support, and the prop in every place and ground who had gained confidence (of the king) who was permitted (by the king) to move freely, and who was meditating on the yoke (of administration) of the kingdom

5 In that time, in that epoch, was a prosperous, peaceful, and rich country named Kanala In that country of Kanala was a town named Savatthi, which was rich, peaceful, prosperous, (upto) and charming Outside that town of Savatthi, in the north eastern direction, was an ancient (upto) and fine pleasure-garden named Koshtaka In that town of Savatthi lived a king named Jitasatru, a neighbour of King Pradeshi, who was great like the Himalayas, (etc) On a certain day that king Pradeshi got prepared a gift, very valuable, befitting, extensive and fit for a king, having prepared it, (the king) called the charoteer, Chitra, and then said thus " You, Chitra, go to the Savatthi town, and carry this valuable (upto) gift to king Jitasatru, and stay there, yourself looking over those kingly duties, state actions, state policies, and state transactions, with king Jitasatru having said so, he dismissed him

6 Then, that charoteer Chitra, being so addressed by king Pradeshi, being pleased (upto) and having heard that, took that valuable (upto) gift, and (then) went away from the presence of King Pradeshi Having gone away, he went (to the place) where his own house was, in the heart of the town of Savatthi. Then, he put that valuable (upto) gift and called his domestic servants And

having called them, he said as follows "O (you) lovable like gods, bring quickly the horse-chariot already yoked, equipped with an umbrella (upto—) and four bells (upto—) (and) report (that you have obeyed my order)". Then those domestic servants, having promised to do so, quickly brought the chariot drawn by horses, already yoked, equipped with an umbrella, (upto—) ready for war, and with four bell, and reported (that they had obeyed) the order. Then, that secretary (charioteer) Chitra, having (thought and heard) this matter (upto—) (and) (pleased) in his heart, having bathed, having given offerings, having done auspicious marks (on the forehead) and propitiatory rites, ready with a mail and an armour tied (on his body), having tightly fastened a (leather) band to the bow, having put on a necklace and having tied and worn an excellent band of medals (possessing royal insignia) and having taken weapons and missiles, he took that valuable (upto—) gift, having taken it, he went where the four-belled horse-chariot was (standing), having gone, he ascended the horse-chariot, then, surrounded by many persons, ready for fight, and possessed of weapons and missiles, and with an umbrella decked by garlands and wreaths of Korant flowers held over his head, and surrounded by a group, party and band of soldiers, he went out of his house, and passed through the midst of Sevaviva town. Then with comfortable campings and morning meals, making halts on the way at short distances, (passing) through the centre of the Kekayardha country, he went where there was the Kunala country and the Savattha town. He entered the Savattha town and went (to the place) where there was the palace of king Jitasatru, and the outer hall of audience; then, he checked the horses, stopped his chariot not down

from it, and took that gift. Having taken it, he went (to the place) where there was the inner chamber of king Jitasatru. He hailed the king, Jitasatru with success and victory, having saluted (him) with folded hands. Having done so, he placed before him that valuable gift. Then, that king Jitasatru accepted that valuable gift from that secretary, Chitra. Then, he welcomed, honoured and allowed him to go, and gave him a palace situated by the side of a principal street. Then, that secretary, Chitra, being thus dismissed, went away from king Jitasatru and went (to the place) where there was the outer chamber and the four-belled horse-chariot. Then, he ascended the four-belled horse-chariot, and through the midst of the Savatthi town, he came to the palace on the principal street, checked the horses, stopped the chariot, and got down from it, and there, having done auspicious marks (on his fore head) and propitiatory rites, dressed in best clothes which were auspicious, clean and deserving for a visit (to the honourable people), having decorated his body with few but costly ornaments, having taken his meals, and returning after that, in the first and the last parts of the day, being entertained by songsters and dances, being treated with dancing, singing and sporting, he thus lived enjoying five kinds of human sensual pleasures, of sound, touch, taste, form and scent.

7 In that time, in that epoch, a pupil of Parivāṇath, Kesi by name, an ascetic from boyhood, possessed of good birth and family, strong, handsome, modest, possessed of knowledge, faith and conduct, of restraint (of mind, speech and body), and humility, possessed of restraint in (the matter of his) humility, full of ^{all kinds of} ~~flowers~~ ^{virtues}, lustrous, brilliant, glorious, who had ~~subdued~~ ^{subdued} anger, pride, conceit, greed, sleep, senses and miseries, free from the desire to live (a longer life) and fear of

death, devoted to austerities, good qualities, right-conduct (rules for getting food by begging and such other things) ascetic conduct (as keeping up of vows), restraint, straightforwardness, tenderness, modesty, forbearance, freedom (from greed etc) learning, chanting holy mantras, celibacy, Naya rules of conduct, purity, knowledge, faith, character, having studied fourteen Puras, possessing four kinds of knowledge surrounded by five hundred monks, wandering in due course going from one village to another, moving comfortably, came up (to the place) where there was the Savatthi town and the Koshtaka Chutia. (And) outside the town of Savatthi, in the Koshtaka Chutya, he accepted a proper and (permitted) residence and lived there, purifying himself by practicing restraint and austerities.

8 Then, in that town of Savatthi, on triangular paths, places where three roads meet, on squares, on places where more than four roads meet in four-faced palaces and on main streets there was a great noise or host, or bustle, or speaking or wave, or gathering of people (upto——) the assembly waits upon. Then, that secretary having heard and seen that noise and din of people, such a thought arose (in him) "Is it that to-day, in this town of Savatthi, is a festival in honour of Indra, or Kartika, or Rudra, or Mukunda, or Serpent, or spirit (of the dead), or Yaksha, or Stupa (mound, covering holy relics), or pleasure-garden, or tree, or mountain, or cave, or well, or river, or sea, that these many Ugrias, Bhogas, Rajanyas, Ishvakus, Kshatryas, Jnatins, Kauravas, (upto——) rich persons, and their sons, (all) having bathed and given offerings (the rest of the description as given in the Anupapadka-sutra), some on horse back, (upto——) some on elephants, some on foot, go out in great groups?" He thought so. Having thought so, he called his attendant. Then he said thus, "O you, lovable like gods, is it that to

day in this Savatthi town is a festival in honour of Indra, or (upto——) sea, that these many Ugras, Bhogas (upto——) go out (in great groups)? Then that attendant, having got a definite information about the arrival of young monk Kesi, with his hands folded, (upto——) congratulating the secretary, Chutra said this "There is no festival in honour of Indra, or (upto——) sea to day in this Savatthi town that these many (upto——) go in groups O you, lovable like gods, ¹⁴verily, a disciple of Parsvanath, a monk from boyhood, named Kesi, of good birth, (upto——) going from one place to another, having come here, (upto——) lives So, to day, in this town of Savatthi, many Ugras, (upto——) rich men, and their sons, some with an intention to salute (him) (upto——) go in big groups "

9 Then that secretary, Chutra, having thought and heard this matter in the presence of the attendant, pleased and satisfied (upto) in (his) heart, called his domestic servants and then told (them) thus " O (you) lovable like god, bring quickly the four belled chariot drawn by horses, already yoked," (upto) they brought it, equipped with an umbrella Then that secretary, Chutra, having bathed, having given the offerings, having done auspicious marks (on his forehead) and propitiatory rites, dressed in best clothes which were auspicious, clean and deserving for a visit (to the honourable people), having decorated his body with few but costly ornament, went (to the place) where there was the four-belled horse-chariot, having gone, he ascended the horse-chariot, (and then) with an umbrella decked by garlands and wreaths of Korum flowers held over his head, and surrounded by a band, a group of soldiers, (etc) went out through the midst of the Savatthi town, and went (to the

place) where there was the pleasure-garden Koshtaka and where there was the young monk, Kesi. He checked the horses not very far from the young monk, Kesi, and stopped the chariot. He got down from the chariot and went (to the place) where there was the young monk, Kesi, and three times went round the young monk, Kesi. He bowed down and saluted. Then, not very far from and not very near him, waiting upon him, bowing him down, with folded hands in front of him, served him modestly. Then, that young monk Kesi gave a sermon on the four rules of restraint to see etary Chitra and that very big and respectable gathering (of) (people) (They were abstinence from doing all kinds of injury to living beings, abstinence from telling all kinds of falsehood, abstinence from taking all that is not given (theft), and abstinence from all kinds of sexual intercourse. Then that very big and respectable assembly, having thought and heard religion from the young monk, Kesi, returned to the direction from which it had generated. Then that secretary, Chitra, having thought and heard religion from the young monk, Kesi, and being pleased, (upto——) in his heart, rose up and stood, and three times went round the young monk, Kesi, and bowed and saluted (him), and said this (unto him): "Revered Sir, I put my faith in the teaching of Nirgranthas. I trust, revered Sir, the teaching of Nirgranthas. I respect, revered Sir, the teaching of Nirgranthas. The teaching of Nirgranthas is, revered Sir, like this. The teaching of Nirgranthas is true. It is not false, revered sir, the teaching of Nirgranthas. This teaching of Nirgranthas is quite clear (allowing no doubt). True (indeed) is the matter that you have spoken," having done so, he bowed down and saluted, and

giants, Kinnaras, Kimpurushas, eagles, Gandharvas, great serpents and by bands of gods, and without doubt, without hesitation, without uncertainty in the teachings of Nirgrantha and having obtained and accepted the sense (of the religion) having questioned and understood the sense, and (hence) definite about the sense (of the religion), being attached with love and liking from the depth of his bones and marrow that 'this, sir, teaching of Nirgrantha is the truth, this is the highest truth—emancipation, all the rest untruth' one who had raised up (his) door bolt, and was with open doors whose entrance into the harems and houses was liked (by people) rightly observing the complete Poshadha fasts on the fourteenth, eighth, the new moon, and the full moon days, supplying the Jain monks unobjectionable and desirable eating, drinking, dried fruit, and sweetmeat, a seat, wooden plank, bedding and clothes, (begging) bowls, blankets, and pieces of cloth for wiping off feet, and drugs and medicines, and (raising his soul by) practising many vows, such as the Sil Vratas Guna Vratas, abstinences, and Poshadha fasts, and looking to those state affairs (upto) and state businesses with king Jitasatru lived (there)

11 Then, that king Jitasatru on some other day, made ready a valuable (upto) gift and called the secretary, Chitra and said so "Yon, Chitra, go to the Seyanaya town, and take this valuable (upto) gift to king Pradeshu, and on my behalf as spoken by me request him in words true and doubtless," having said so, he dismissed him Then that secretary, Chitra, thus dismissed by king Jitasatru, took that valuable (upto) gift, and (upto) went away from king Jitasatru He passed through the middle of the Sarathi town, and went (to the place) where there was the palace

by many bipeds (upto) and reptiles ? " "No". "Why?" "O lord, it is full of troubles " Similarly, O Chitra, in the Seyaviya town, dwells your King Pradeshu, impious (upto) and who does not properly manage the taxes and tributes. Thus, how, O Chitra, shall I approach the Seyaviya town ? " Then, that secretary, Chitra said the following to Kesi, the young monk.—"What, O lord, have you to do with King Pradeshu ? Many others are there, O Lord, in the Seyaviya town, lords, police-guards (upto), great merchants and others, who will salute you, lovable like gods, (upto) wait upon you, offer you plenty of food, drink, dried fruit, and sweets, and will invite you with articles (to be returned after use by a monk), wooden seat, plank, bedding, and mat " Then that Kesi, the young monk, said the following to secretary Chitra ' At a proper time, I will, O Chitra, come there "

12 Then, that secretary Chitra bowed and saluted Kesi, the young monk, and from his presence, and from Koshtaka Chaitya returned, and went (to the place) where there was the palace on the principal street, and called his domestic servants, and said, "O you, lovable like gods, bring quickly the four-wheeled chariot drawn by horses, already yoked " (And then) just as he started from the Seyaviya town, he (started) (and) came where there was the Kekayanilla, the Seyaviya town, and the Mingavana pleasure-garden, and called the keepers of the garden and said thus "O you, lovable like god when that disciple of Paravaratha, a monk from boyhood, named Kesi, going from one place to another, from one village to another, comes here, (then) you lovable like gods salute and bow down to him and permit him a proper (and a permitted) residence, and offer him wooden seats (etc) and then report quickly (having obeyed) this order " Then, those keepers of

the garden, being thus addressed by the secretary. Chitra, being pleased and satisfied (upto ..) in their hearts, with hands folded, said thus "All right, (we will do so)" Those words of order were listened to with modesty

13. Then that secretary, Chitra went (to the place) where there was the Seyaviya town, and entered it through its midst, and went (to the place) where there was the abode of king Pradeshi, and the outer hall of audience. He checked the horses, stopped the chariot, and descended from it, and took that valuable gift, and went (to the place) where there was king Pradeshi. He offered that valuable gift to him with hands folded and with congratulations. Then that king Pradeshi accepted that valuable gift from secretary Chitra, and welcomed, and respected him and then dismissed him. Then, that secretary, Chitra, being thus dismissed by king Pradeshi, being pleased (upto) in his heart went out from the presence of King Pradeshi, and went (to the place) where there was the four-belled chariot and ascended it. Then, (he) checked the horses, stopped the chariot, and descended from it. Then, having bathed, (upto) high up in his excellent palace, with the heads (surfaces) of drums being sounded, with thirty two kinds of dances being performed by excellent young women, being treated with dances, songs and amusements, he thus lived enjoying (all the) desired pleasures of all sense, as sound, touch etc.

14. Thus one day the young monk, Kesi returned the wooden seat, plank, bed, mat and (other) articles offered (to be returned after use), and went out of the Koshtaka Chattri and the Sarathi town, and moving with five hundred monks came to the Kekayardha country, the Sevavira town and Mingavan garden, and lived practising restraint and penance.

and purifying himself, having accepted the proper and permitted residence

15 Then, in that Seyaviya town, on places where four roads meet (upto) there was a great none of (...upto), assembly dispersed. Then, the keepers of the garden, having known this matter, being pleased and satisfied (upto) in (their) hearts went (to the place) where there was the young monk, Kesi, and saluted and bowed down to him, and offered a proper residence and articles (to be returned after use) (upto) mat etc, and asked his name and family, and having so ascertained, retired to one corner of the place and talked thus amongst themselves "Here has come, arrived, and encamped the young monk Kesi, moving about in due course, going from one village to another, on hearing whose name and family, he (Chitra) was so pleased and satisfied in heart. The monk lives in a proper residence in this very Sovaviya town. So, we shall go, O lovable like gods, to secretary Chitra, and communicate to him this desired and loved thing that he might be pleased. They listened to this matter in each other's presence, and then went to the Seyaviya town and (to the place) where there was the abode of secretary Chitra, and there went (to the place) where there was secretary Chitra, and congratulated him with folded hands, and said thus "O lovable like gods, this Kesi the young monk, whose sight you long for, (upto) you desire, and on hearing whose name and family you become delighted, has, moving about in due course, encamped here."

16 Then, that secretary Chitra having heard and known this matter from the keepers of the garden being pleased and satisfied (upto) stood up from his seat, got down from (his) foot stool took off his sandal, wrapped his

scarf round his face, and with his palms joined into a ^{a hollow} cavity, walked seven or eight steps towards the direction of the young monk, Kesi, and giving a turn round his head by raising his cavity formed by his palms over the head, said thus "My salutations to the Tirthamkaras, (upto) who have obtained the state of perfection! My salutation to the young monk, Kesi, my religious preceptor and teacher! I, here, bow down to him there! He may see me!" Having done so, he saluted and bowed (Then,) he welcomed and respected the keepers of the garden with plenty of clothes, scents, garlands, and ornaments, and gave plentiful of gifts, out of love, fit for their living (maintenance), and dismissed (them) Then, he called his domestic servants, and said thus "O lovable like gods, quickly bring hither the four-belled horse-chariot, already yoked and (upto) report." Then, those domestic servants (upto) quickly brought that horse-chariot, equipped with an umbrella and a flag, and reported the order (having been obeyed) Then, that secretary Chitra, having heard and known this matter from the domestic servants, being pleased and satisfied in his heart, having bathed, and given offerings, (upto and having decorated his) body, went to the four-belled horse-chariot (upto and) ascended it, with a garland of Korant flowers (upto and) surrounded by a band of warriors, and waited upon him (upto) the end of the religious discourse

17 Then, that secretary Chitra, having heard and known religion from the young monk, Kesi, being pleased and satisfied, having stood up, said thus "It is right, O Lord, that our king Pradeshi is irreligious (upto) and does not manage the taxes and tributes of his own kingdom properly So, it would really be very beneficial to king Pradeshi and to those many bipeds, quadrupeds, animals,

beasts, birds and reptiles, to many ascetics, Brahmins and monks, if you, O lovable like gods, would expound religion to king Pradeshi. Therefore, if it be so, it would be very beneficial to king Pradeshi, and to all his country."

18. Then, that young monk Kesi said so to secretary Chitra "Thus, it is by four reasons, O Chitra, that a person would not get a hearing of the religion expounded by the Kevalin (perfect being). It is he does not go to, does not salute, does not bow down, does not receive and does not respect a monk or a (learned) Brahmin who has come in a park or a pleasure garden, does not worship a good and auspicious Chaitya of a deity, does not inquire into the meaning, reasons, questions, motives and explanations (of religious matters), by this reason, O Chitra, persons do not get a hearing of the religion expounded by the Kevalin he does not go to (upto) a monk (etc) in an Upashraya, by this reason also, O Chitra, persons do not get a hearing of the religion expounded by the Kevalin, he does not wait upon a monk or a (learned) Brahmin when on a begging tour, and does not offer plenty of food, water (drinks), dried fruit and sweets, does not inquire into the meaning (etc), and by this reason, O Chitra, persons do not get a hearing of the religion expounded by the Kevalin. Even when he comes across a monk or Brahmin, he stands concealing himself by his hands, clothes, or umbrella, and does not inquire into the meaning (etc) then by this reason also, O Chitra, a person does not get a hearing of the religion expounded by the Kevalin. By these four reasons, O Chitra, a person does not get a hearing of the religion expounded by the Kevalin. By four reasons, O Chitra, a person gets a hearing of the religion expounded by the Kevalin."

him. It is he goes to, salute, bows down (up to), wait upon a monk or a (learned) Brahman in a park or a pleasure-garden, and inquires into the meaning (etc), by this also a person gets a hearing (etc). In that way one waits upon a monk (etc) in an Upashraya or when on a begging tour, and offers plenty of food (etc), and inquires into the meaning (etc); by this also (one gets a hearing) (Even) if he comes across a monk (etc) and there also, if he does not stand concealing himself by his hand (etc) then, by this, even also, a person gets a hearing of the religion expounded by the Keralin. Your king Pradeshi, O Chitra, stand concealing himself when a monk (etc) is in a park (etc), and all that to be stated as in the first description. Then, how, O Chitra, can I expound religion to king Pradeshi? Then, that secretary Chitra said thus to the young monk, He is 'Certainly, O Lord, one day four horses were brought as a present by Kambojas. One day, they are to be given to king Pradehi by me. So, O Lord, by that excuse, I shall soon bring king Pradehi to you, lovable like gods. So, do not O lovable like god, be tired of expounding religion to king Pradehi, as you would like (to do). You should expound religion to him without being tired.' Then that young monk Kesi said thus to secretary Chitra 'Even so, shall I know, O Chitra.' Then that secretary Chitra saluted and bowed down to Kesi the young monk, and went (to the place) where there was the four-bellied horse-chariot, ascended the four-bellied horse-chariot, and returned to the direction from which he had come.

19. Then, at dawn, when the night had turned into morning and it was whitish morning, with blooming blue lotuses, and gently opening red ones, that secretary Chitra, having performed necessary rites - duties, the sun with its thou-

and rays shining with brightness, came out of his own house, and went (to the place) where there was the abode of king Pradeshi, and king Pradeshi. Having gone, with folded hands, (etc.), he congratulated king Pradeshi with success and victory, and said thus: "Thou, have I obtained as a present four horses from Kamboja. One day they are to be presented by me to you, lovable like gods. See those horses, my lord standing here." Then that king Pradeshi said thus to secretary Chitra: "Chitra, you go, bring those four horses already yoked to a horse-chariot, and report." Then, that secretary Chitra, being so addressed by king Pradeshi, being pleased (etc.) in heart, brought (the chariot) and reported the order (being obeyed). Then king Pradeshi, having heard and known the matter from the secretary, Chitra, being pleased (etc.), having adorned his body with few but valuable ornaments, came out of his abode, and went to the place where there was the four-wheeled horse-chariot and ascended it. He passed through the midst of the Setaviva town. Then that secretary Chitra drove round the chariot many leagues. Then that king Pradeshi, being exhausted due to heat, thirst and wind (coming into the chariot due to the speed) of the chariot, said to the secretary, Chitra: "Chitra, my body is exhausted, turn back the chariot." Then, that secretary Chitra turned the chariot back, and came (to the place) where there was the Mrgavana garden, and then said to king Pradeshi: "Thou, O lord, is the garden Mrgavana. Here, we may well remove the fatigue and exhaustion of the horses." Then, that king Pradeshi said thus to secretary Chitra: "Let it be so, Chitra." Then, that secretary Chitra came to the Mrgavana garden, and not very far from the young mark, Keu. Having come up, he at once checked the horses, stopped the chariot, got down from the

chariot, unyoked the horses, and said thus to king Pradeshi
 "Here shall we remove the fatigue and exhaustion of the horses." Then, that Pradeshi descended from the chariot. And (there) removing the fatigue and exhaustion of the horses, with secretary Chitra he saw (the place) where the young monk Kesi was preaching religion very loudly in the centre of a very big and respectable assembly. Having seen, such a thought arose in him. "Verily, the dullards serve a dullard, the shaved serve a shaved, the fool serve a fool, the illiterate serve an illiterate, the ignorant serve an ignorant. How is it that this person though dullard, shaved, foolish illiterate, and ignorant is possessed of lustre, modesty, and lustrous body? What food does this person take, how does he digest, eat, drink, offer, and take, that he speaks so loudly in the centre of so great a congregation, an assembly of men?" He thought so, and said to secretary Chitra "Chitra, verily the dullards serve a dullard (etc upto), speaks in an assembly of men? I am not able to move freely even in the ground of my own garden." Then, that secretary Chitra said thus to king Pradeshi "This i., O lord, the disciple of Parsvanath, named Kesi, a monk from boyhood, possessed of good birth (etc,) possessing four kinds of knowledge, and Avadhi Jnana limited to a certain extent, and living upon others." Then, that king Pradeshi said thus to the secretary, Chitra: "Do you say that he is possessed of limited Avadhi Jnana, and living upon others, Chitra?" "Yes, lord, I do say that he is possessed of limited Avadhi Jnana and lives upon others." "Is the man fit to be approached by me, O Chitra?" "Yes, lord, he is fit to be approached." "Shall we approach the man, Chitra?" "Yes, lord, we may approach."

20. Then, that king Pradeshi, with secretary Chitra approached (the place) where there was the young monk, Kesi, and standing not very far from the young monk, Kesi, said thus "Are you, sir, possessed of limited Avadhi Jnanā, and living upon others?" Then, that young monk Kesi, said thus to king Pradeshi "Just as traders in Anka jewels, or traders in conches, or traders in tusks, desiring to evade the taxes, do not inquire about the right route, in the same way, you, Pradeshi, desiring to avoid decorum, do not ask me properly. Say, is it right, Pradeshi, that on seeing me this kind of thought arose in you 'The dullards serve a dullard (etc upto) I am not able to move in my own garden!' Is this matter, Pradeshi, quite right?" "Yes, it is." Then that king Pradeshi said thus to Kesi, the young monk "By what sort of knowledge or faith is it, that you knew and saw, such kind of my thought and determination arisen in my mind?" Then, that Kesi, the young monk said thus to king Pradeshi "In this way, Pradeshi, is our five fold knowledge of Nirgranthas expounded. It is knowledge obtained from five senses and mind, knowledge obtained from the sacred literature, knowledge of objects situated within a certain distance (which varies from soul to soul), direct knowledge of the thoughts of others, and the perfect knowledge of all things. The knowledge obtained from five senses and mind is expounded in four varieties, it is general knowledge, reflection on what is perceived, specific determination of a thing, and retentiveness. And what is that knowledge called I ggaḥa? It is described to be of two kinds as in the Λανδο

Sutra (etc upto) that is the knowledge obtained from five senses and mind. What is that knowledge obtained from the sacred scriptures? It is described to be of two kinds it is—from the Angas, and outside them, to be stated upto Drishtivada. Avadhi Jnana is of two kinds knowledge produced by contact with the world of gods and the hell-beings, and intellectual knowledge etc, got by the action of destroying the natural karmas, and forcing the immature karmas to mature, as described in the Nandi Sutra. The knowledge of the thoughts of others is described to be of two kinds it is—simple mental knowledge, and telepathic knowledge. So also Kevala Jnana, all to be described as above. Among them, that which is the knowledge obtained from five senses and mind is in me in them, that which is the knowledge obtained from the sacred scriptures is also in me, in them, that which is the knowledge of objects situated within a certain distance is also in me, in them, that which is the knowledge of the thoughts of others is also in me in them, that which is the Kevala Jnana is not in me. That is only in the revered Arihants. It is by this fourfold knowledge of a Ubhadramastha that I, O Pradeshi, know and see that in you such a thought has arisen."

21 Then that king Pradeshi asked thus to Kesi, the young monk, "May I sit down here?" "Pradeshi, you are certainly the knower in this garden ground." Then that king Pradeshi, sat with secretary Chitra, not very far from Kesi, the Kumarashramana, and said thus to Kesi, the young monk. "Is it, lord, the faith, thesis, view, religious liking, basis, preaching, thought, standard, measure, authority and religious quest of you,

Nirgrantha Shramanas (Jain monks), that the soul is different and the body is different, and that the soul is not the same as the body?" Then that Kesi, the Kumarashramana, said thus to king Pradeshi. "Pradeshi, is the faith (etc.) upto—religious quest of our Nirgrantha Shramanas (Jain monks) that the soul is different, and the body is different, and that the soul is not the same as the body." Then, that king Pradeshi said thus to Kesi, the Kumarashramana: "If it is the faith (etc.) (upto...) religious quest of you, Nirgrantha Shramanas, O lord, that the soul is different, and the body is different, and the soul is not the same as the body—well, then, there was a grandfather of mine, he was in the Jambudvīpa, in the Seyaviya town, who was irreligious (...upto), and did not properly manage the taxes and tributes of his own kingdom, who according to your saying, having earned many sinful deeds, full of filthiness, having died at the proper time, might have been born in any of the hells as a being in hell. I was the grandson of that grandfather, very dear, charming, loved, pleasing, steadfast, trustworthy, agreeable, much honoured and approved of by him, like a chest of jewels (to him), the joy of (his) life, and causing joy in (his) heart, was even rare to hear like the flower of a fig-tree, much less to see. So, that grandfather, having come to me, would say: 'Verily, I was your grandfather, O grandson, in the very Seyaviya town, and was irreligious (upto...) and did not properly manage the taxes and tributes; therefore I was born in hell, having earned a lot of sinful acts full of filthiness. So, don't you, O grandson, become

irreligion and manage the taxes and tributes improperly. Don't you also earn such a lot of sinful acts, (upto) or you will be born (etc)'. Therefore, if that grandfather would come to me and say so, I would believe, get convinced and put faith in (the principle) that the soul is different, and the body is different and the soul is not the same as the body. But as my grandfather did not come to me and say so, my determination that the soul is the same as the body is well-established, O long lived monk'. Then, that Kesi, the Kumarashramana, said thus to king Pradeshi "Have you, Pradeshi, a wife named Suryakanta?" "Yes, I have." "If, you, Pradeshi, see that queen Suryakanta, having bathed and given offerings, and having done auspicious marks (on her forehead), and propitiatory rites, and adorned with all kinds of ornaments, experiencing desired human pleasures of five types, as of sound, touch, taste, form and smell, with some person who is (upto.) adorned with all kinds of ornaments, what punishment would you inflict on him, O Pradeshi?" "I would, sir, give him the punishment of his hands being cut off, or his feet being cut off, or make him stand on a stake, or get him pierced by a pole, or would deprive him of life by a single blow and sever his head from his body as a peak from a mountain". "If that person, Pradeshi, would then say this to you. 'Sir, do not get my hands (etc) cut off or deprive me of my life for a moment, till I say this to my friends, caste-people, and near family members, relatives and servants. O lovable like gods, certainly, having done sinful acts I experience this

kind of calamity, so, don't you, O lovable like gods, also commit such sinful acts. Don't you also experience the same calamity, as I do? Will you, Pradeshi, hear, even for a moment, that person's matter?" "No, such a thing is not possible." "For what reason?" "Sir, that person is guilty." "So also, Pradeshi, your grandfather was an irreligious man (etc.) and did not properly manage the taxes and tribute. And he, as I said, having done many sinful acts, is born in hell. And of that grandfather you were a dear and charming grandson (etc. upto) much less seeing. He really wishes to come soon to the world of human beings but he is not able to come here soon. It is due to four reasons, O Pradeshi, that a person recently born in hell as a hell being is not able to come here. (Firstly), suffering very terrible pains there, he wishes to come soon to this world of human beings, but is not able to do so. (Secondly), a person recently born in hell as a hell-being, being again and again watched by the guardians of the city (of hell) cannot come soon to the human world, though he wishes to do so. (Thirdly), a person recently born in hell as a hell-being is not able to come soon to the world of human beings, as his actions, whose fruit is to be experienced in hell, are not exhausted, experienced, and annihilated. (Fourthly), as also the acts that determine the duration in hell, are not exhausted, experienced and annihilated, a person, wishing to come soon to the world of humans is not able to do so. By these four reasons, O Pradeshi, a person recently born in hell as a hell being desires

to come to the world of the human beings . .but is not able to come soon. So, believe, O Pradeshi, that the soul is different, the body is different and the soul is not the same as the body ”

22 Then that king Pradeshi said thus to Kesi, the Kumarashramana “ This is, lord, a clever simile, and by that cause he does not come near again Certainly, sir, I had a grandmother in this very Seyaviya town, who was religious (etc) had a religious mode of conduct, a follower of Shramanas (a Jain), knowing the Jivas and non-Jivas (etc), and purifying herself dhe, according to your saying, having earned a large amount of merit, died at her proper time, and must have been born in some heaven I was the grandson of that grandmother, dear, charming (upto ...) much less seeing. So, if that grandmother would come to me and say “ Grandson, verily, I was your grandmother, in this very Seyaviya town, religious (upto.....) and with a religious mode of life Then, having earned a large amount of merit, I was born in one of the heavens So, you also, grandson, become religious (etc) Then, you also, by earning a great amount of merit, will be born in one of the heavens’ So, if the grandmother, having come to me, would say so, I would believe, get convinced, and put faith in the principle that the soul is different, the body is different, and the soul is not the same as the body But as that grandmother did not come to me and say so, it is my firm determination that the soul is the same as the body, and the soul and the body are not different ” Then, that Kesi, the Kumarashramana, said thus to king Pradeshi, “ ~~Is~~ ”

Pradeshi, have bathed and given offerings, and made auspicious marks and propitiatory rites, and are with a wet garment, and a water-jar and a stand for burning incense in hand, and about to enter a temple, and at that time, some person, standing in a latrine would say thus 'Sir, wait, stand, sit, or turn here for a moment,' will you, O Pradeshi, listen even for a moment to that man's matter?" "No." "Why?" "Sir, his neighbourhood is dirty." "So also, Pradeshi, you had a grandmother, in this very Seyaviya town, religious (etc.) She, according to my saying, having attained merit, is born in heaven, and you are the grandson of that grandmother, dear, (etc.) much less to see She desires to come soon to this world of human beings, but is not able to come soon. There are four reasons, O Pradeshi, due to which a person recently born in a heaven as a god, though desiring to come to the world of human beings, is not able to do so. One, born recently in heaven as a god, being engrossed in, addicted to, attached to, and greedy of heavenly sensual pleasures, does not respect or care for human enjoyments, and though desiring to come soon to the world of human beings, is not able to do so. A person, recently born in heaven as a god, is engrossed in, addicted to, attached to and greedy of heavenly sensual pleasures, and his attachment for the human becomes cut off, and the attachment for the heavenly takes place, and so, though desiring to come to the world of human beings, he is not able to do so. Being engrossed in (etc.) and greedy of heavenly sensual pleasures, thus happens to a person recently born (in heaven) as a god. 'I shall go now, I shall go there

in a moment,' during which time, here (in this world) short lived human beings meet their death so a person, though desiring to go soon to the world of human beings, cannot do so. To a person recently born as a god, greedy of heavenly sensual pleasures, becomes disagreeable the strong bad smell of the human world, which insupportable human smell rises high upto four or five hundred Yojanas" so though a person desires to come to the human world, he is not able to do so. By these reasons, O Pradeshi, a person recently born in heaven as a god may desire to come soon to the world of human beings, but he is not able to come here soon. So, believe, O Pradeshi, that the soul is different, the body is different and the soul is not the same as the body."

23 Then, that king Pradeshi said thus to Kesi, the Kumarashramana: "This is, sir, a clever simile, and again, it is due to this cause that it does not happen. Certainly, sir, one day I was in the outer chamber, surrounded by many chiefs of guilds, police landlords, and city-guards, merchants the commander of the army, leaders of caravans, ministers the chief minister, the astrologer, gate-keepers, administrators, attendants, the aid-de-campe, messengers from towns where there are no taxes and towns where merchants dwell, and frontier guards. At that time my city police brought a thief, with witnesses (to the theft), with stolen property, with a necklace, (and) his arms and head tied up to his back. Then, I got that man thrown alive into an iron jar and got it closed by an iron lid, got it heated by iron and lead (to fix the joints of the lid and the jar), and got it guarded by my trustworthy persons. Then, on some

other day, I went (to the place) where there was that jar, and got it opened, and myself saw that man. There was certainly no hole, crevice, breach or cleft in that iron jar, that that soul would come out from inside. If there were any hole, crevice, breach or cleft in the iron jar and if that soul had gone out from inside, I would have believed, got convinced, and put faith in (the principle) that the soul is different, the body is different, and the soul is not the same as the body. But, sir, as there was no hole, crevice, breach or cleft in the iron jar that the soul might come out from inside, it is my firm determination that the soul is the same as the body, and the soul and the body are not different." Then Kesi, the Kumarashramana, said thus to Praleshi, thinking "(Suppose) there is a chamber in a mansion, carved out of a rock, plastered on both sides, well protected, with secret-doors, sheltered from wind and solemn. Then some person would enter the chamber with a drum and a stick and would shut on all sides the panels of the doors in that chamber firmly, strongly and without a breach or a hole. And standing right in the middle of the chamber would sound the drum with the stick with a very great sound. Does the sound, Pradeshi, indeed go out from inside?" "Yes, it does." "Is there, O Praleshi, any hole (etc upto) cleft, that the sound goes out from inside?" "It is not possible." "In the same way, Pradeshi, the soul also is unchecked in its movements, and goes out from inside, breaking the earth, stone and mountain. So believe, you, O Praleshi, that the soul is different (etc.)."

24 Then, Pradeshi, the king said thus to Kesi, the Kumarashramana: "This is, sir, a clever simile. Against it

does not happen due to that cause. Certainly, sir, one day, I was there in the outer chamber, etc. At that time, my city-police brought a thief with witness etc. Then, I deprived the man of his life, and got him thrown into an iron jar, and got it closed by an iron lid (upto), (and) got it guarded by trustworthy persons. Then, on some other day I went to (the place) where there was the iron jar, and got it opened. I saw that iron jar full of worms. There was certainly no hole, (upto) or cleft, that those souls entered inside from outside. If there were any hole, etc. in that iron-jar that the souls might have entered in, I would have believed in, got convinced of and put faith in (the principle) that the soul is different etc. But, as there was no hole, etc., that the souls might have entered it is my firm determination that the soul is the same as the body, etc." Then, Kesi the young monk, said thus to Pradeshi, the king "Have you ever seen iron before being heated or purified? 'Yes I have' 'Does it, verily O Pradeshi, get transformed into fire when heated?' 'Yes, it does' 'Is there, Pradeshi, any hole, etc. in that iron that that flame entered inside (it) from outside?' 'No, it is not possible' "So also, Pradeshi, the soul is unchecked in its movements and enters inside from outside breaking the earth, stone and mountain. So, believe, you, O Pradeshi, that (etc.)

25 Then, Pradeshi, the king said thus to Kesi, the Kumarashramana "This is, sir, a clever simile. Again, due to this reason, it does not happen. Is, sir, some skilful (etc.) young man able to discharge five arrows? 'Yes, he is' "If that very person, sir, while a child,

and dull in intelligence, were able to discharge five arrows, I would believe that the soul is different etc. But, as, sir, that very person, being dull in intellect, is not able to discharge five arrows, my determination that the soul and the body are one is well-established." Then Kesi, the Kumarashramana, said thus to Pradeshi, the king "Is a certain man, young (etc) and skilful, able to discharge five arrows, with a new bow, a new bow strong and a new arrow?" "Yes, he is." "Is that very man, young (etc) clever and skilful, able to discharge five arrows with a worm-eaten bow, a worm eaten bow-string, and a worm eaten arrow?"

"It is not possible." "Why?" "Sir, that person's implements are defective." "In the same way, O Pradeshi, that very person when a child (etc) and dull in intellect is with defective means, and so is not able to discharge five arrows. So, believe, you, O Pradeshi, that the soul is different etc."

26 Then, Pradeshi, the king said thus to Kesi, the Kumarashramana "Verily, sir, this is a clever simile. It is due to this cause that it does not happen. Is a certain man, young, etc and skilful able to carry a great load of iron, tin or lead? "Yes, he is." "That very person when old, with his body worn out on account of old age, his limbs deteriorated by loose folds and skin, with a staff held in his hand, his rows of teeth full of gaps and rotten, and diseased, emaciated, thirsty, weak and fatigued, is not able to carry a great load of iron, etc. If that person, old, with his body worn out due to old age, (upto) and fatigued, were able to carry a great load of iron (etc), I would believe that the soul is di-

fferent (etc.). But as, sir, that very person, old (etc.) and fatigued, is not able to carry a heavy load of iron (etc.), my determination that the soul is the same as the body, etc. is well established." Then, Kesi, the Kumarashramana, said thus to Pradeshi, the king "Is a certain man, young (etc.) and skilful, able to carry a great load of iron (etc.) by a new bamboo (in a बरत), new loops of strings, and new pans?" "Yes, he is" "Pradeshi, is that very person, young (etc.) and skilful, able to carry a great load of iron (etc.) by a worn out, weak, and worm-eaten bamboo, weak, worn out, worm eaten, and loosely bound loops of strings of hemp, and worn out, weak and worm eaten pans?" "No, it is not possible" "Why?" "Sir, that person's implements are worn out" "Pradeshi, that very person, old (etc.) fatigued, and with worn out implements, is not able to carry a great load of iron (etc.). So, believe, you, O Pradeshi, that the soul is different, and the body is different."

26. Then, that Pradeshi said thus to Kesi, the Kumarashramana "This is, sir, (etc.) happen Certainly, sir, I was etc. At that time, my city-police brought before me a thief. Then, I weighed that man when alive, and having so weighed, without making any cuts (on his body), deprived him of his life. Then, I weighed him dead. There was no change, difference, deficiency, lightness, increase or decrease in weighing that very person, when alive or when dead. If, sir, there were any change (etc.) or decrease in weighing that person, when alive or dead. I would believe that. But as, sir,

there was no change (etc) or decrease in weighing that very person, when alive or dead, my determination that the soul is the same as the body etc is well-established." Then, Kesi, the Kumarashramana, said thus to Pradeshi, the king: "Have you ever (seen) a leather bag, before blowing or before being blown?" "Yes." "Is there, Pradeshi, any change (etc) or decrease in weighing that leather-bag when full (with air) and when empty?" "No, it is not possible." "So also, O Pradeshi, the increase or decrease of a soul is not dependent on weighing when (a person is) alive or dead, and so there is no change (etc) or decrease. So, believe, you, Pradeshi, that (etc)."

28 Then, Pradeshi, the king, said thus to Kesi, the Kumarashramana: "Verily, sir, this is (etc) happen. Certainly, sir, one day, I was (etc), when (upto) brought a thief. Then, I observed him on all sides (of his body). I did not see the soul there. Then, I cut him into two and observed him on all sides. I did not see the soul there. In that way, I cut him into three, four, and a number of pieces, but I did not see the soul there. If I cut a person into two, three, four, or number of pieces, and see the soul, I would believe that the soul (etc) but as, sir, I cut a person into two, three, four, or number of pieces, and did not see the soul, my determination that the soul is the same as the body is well established." Then, Kesi, the Kumarashrama, said thus to Pradeshi, the king: "You Pradeshi, are a greater fool than that wood-cutter." "How, a greater fool, sir?" "Pradeshi, there were certain persons, desirous of getting fuel, and earning (their) livelihood by fuel, who, searching for fuel, have

ing taken fire, and a fire-pot, entered a forest of fuel. Then, those persons, came up to such a part (of the forest) where there were no villages, there they said thus to one person: "We shall enter the forest of fuel, O lovable like gods, (and) you prepare food for us, taking fire from this fire-pot. If fire from that fire pot gets extinguished, you may prepare food for us, by taking fire from this wood," saying so, they entered the forest of fuel. Then, that man, a short time after that, thinking that he might prepare those men's food, went to (the place) where there was that fire-pot, (but) saw that the fire was extinguished. Then, that man went (to the place) where there was that wood, and observed it on all sides, but saw no fire there. Then, that person girt up his loins, took an axe, and cut that wood into two, and observed on all sides, (but) saw no fire there. In the same way, he cut it into a number of pieces, observed on all sides, (but) saw no fire there. Then, that man, having cut that wood into two (etc.) or number of pieces, (and) not seeing the fire, being fatigued, gloomy, tired, and dejected, threw the axe on one side, ungirt his loins, and said thus "Oh, I have not prepared those persons' food!" And saying so, his mental activities being destroyed, thrown into the ocean of anxiety and grief his palms placed on his face, engrossed in the feeling of affliction, and his eyes fixed on the ground, began to meditate. Then, those persons cut wood, and came up (to the place) where there was that man, and seeing him, with his mental activities destroyed (etc.) and meditating said thus "Why are you, lovable like gods, with your mental activities des-

troysed, meditating?" Then, that man said thus, "When entering the forest of fuel, you, lovable like gods, said this to me We, lovable like gods, enter the forest of fuel Then, some time after that, thinking, I will prepare food for you, I went (to the place) where there was the fire (etc), and thus I am meditating" Then, one of those persons, who was shrewd, skilful, learned (etc upto) and well-instructed, said thus You, lovable like gods, go and come soon having bathed and given offerings (etc) meanwhile I will prepare food," saying so, he girt up his loins, took an axe, prepared an arrow (—like steel) churned the Arani (wood) with the arrow, struck fire, kindled fire, and prepared food for those persons Then, those persons, having bathed, and given offerings, (etc upto) having done propitiatory rites, came up (to the place) where there was that man Then that man brought plenty of food, drink, dried fruit, and sweets, when those persons were seated on comfortable, nice seats Then, those persons tasted and relished that plenty of food etc After they had taken their food washed their hands and mouth, and were clean, and quite pure, they said thus to that person 'You, lovable like gods, are dull, foolish, illiterate, ignorant, and uninstructed, that you desire to see fire in wood, cut into two (etc)" Due to this reason, O Pradeshi, I said so, that you, O Pradeshi, are a bigger fool than that wood-cutter

29 Then, Pradeshi, the king said thus to Kesi, the Kumarakramaca "Is this proper, sir, that I should be reproached with all kinds of reproaches, blamed with all kinds of contemptuous words, such insults, and taunts in the midst of such a very big assembly by you, who

are so shrewd, skilful, wise, clever, much-talented, well-trained, learned and instructed : ' Then, Kesi, the Kumaraśhramana, said thus to Pradeshi, the king "Do you, Pradeshi, know, how many courts are there ?" "Sir, I know. There are four courts. They are the court of Kshatriyas, the court of Householders, the court of Brahmins, and the court of Sages." "Do you, Pradeshi, know what modes of punishment are laid down in these four courts : ' Yes, I know. One who offends the court of Kshatriyas is deprived of his hands, feet, head, or pierced with a pole or deprived of his life by one blow and his head severed from his body as a peak from a mountain. One who offends the court of the householders is burnt in fire, wrapped in a bark-covering, or chaff. One who offends the court of Brahmins is rebuked by unpleasant, distasteful, and disagreeable words, and branded with the sign of a pitcher or a dog or ordered to go out of the country. One who offends the court of sages is rebuked by unpleasant (etc) and disagreeable words." "This, you know, Pradeshi, and yet you behave adversely, crookidly, antagonistically, contrarily, and contradictorily towards me ! Then, Pradeshi, the king said thus to Kesi, the Kumaraśhramana. "At first I conversed with you in the debate in that way. Then, such a thought and determination arose in my mind. 'I shall gain knowledge, conduct and perception of conduct, faith and perception of faith, soul and perception of soul as I shall behave adversely (etc) and contradictorily towards this man !' So due to this cause, I acted adversely (etc) and contradictorily towards you, lovable like gods." Then, Kesi, the Kumaraśhramana said thus to

Pradeshi, the king "Do you, Pradeshi, know which are the dealers?" "Yes, I know There are four kinds of dealers One gives something, but does not behave properly, one behaves well but does not give anything, one gives and behaves properly, one does not give and does not behave properly" "Do you, Pradeshi, know of those four dealers, who are rightly dealing and who are not rightly dealing?" "Yes, I know In them, one who gives and does not behave properly is a right dealer, in them, one that does not give, but behaves properly is a right dealer, in them, one that gives and behaves properly is a right dealer, in them, one that does not give and does not behave properly is not the right dealer" "So also, you are a right dealer, you are not, Pradeshi, one who is not a right dealer."

30 Then, Pradeshi, the king, said thus to Kesi, the young monk. "You are, sir, (so) very shrewd, skilful (etc) and well instructed. Are you able, sir, to show me the soul by taking it out from the body as the Amalak fruit in my palm?" At that time, not far from Pradeshi, the king, wind arose and grass and plants began to shiver, tremble, move, shake, collide and make sound, and got changed into those activities, (of shivering, trembling, etc) Then, Kesi, the Kumarashramana, said thus to Pradeshi, the king, "Do you see, king Pradeshi, these grass and plants shivering (etc) and getting changed into those activities?" "Yes, I see" "Do you, Pradeshi, know which god, demon, serpent, Kinnara, Kimpurusha, great serpent, or Gandharva moves these grass and plants?" "Yes, I know. No god (etc upto ..), or Gan-

dharmas moves them, it is the wind that moves them" "Do you Pradeshi, see the corporal form of this wind which has forms, desires, passions, infatuations, velocity, taints of the soul, and a body?" "It is not possible?" "If you, O Pradeshi, do not see the corporal form of this wind which has forms (etc upto), and a body, how can I, Pradeshi, show you the soul like an Amalaka in your hand? Certainly, Pradeshi, a Chhadmastha (a man of incomplete knowledge-) person does not know and see all the aspects of ten things They are merit (a medium of motion to soul and matter), demerit (a medium of rest to soul and matter), space (in which all things reside), soul, when detached from the body, atom of matter, sound, scent, wind, knowledge whether a person will become a Jina or not, knowledge whether this (person) will end all the miseries or not. Only one, in whom knowledge and faith have been generated, an Arhat, a Jin, a Kavalin knows and sees all the aspects of these (things) They are merit, (etc upto) or not. So, believe you, O Pradeshi, that the soul is different, etc."

31 Then, that Pradeshi, the king, said thus to him, the Kumarashramana 'Sir, have the elephant and the Kunthu souls of the same (size)?' Yes, Pradeshi, they have souls of the same (size)' "Is it not really (a fact) that the Kunthu has smaller actions, smaller activities, smaller passions, and lesser food, bodily care, breathing in, breathing out, and prosperity than the elephant? So also, has the elephant bigger actions, bigger activities, etc. than the Kunthu?" "Yes, Pradeshi, the Kunthu has smaller actions, etc. than the elephant,

and the elephant has bigger actions, etc. than the Kunthu." "How, sir, are the souls of the Kunthu and the elephant equal (in size)?" "Pradeshi, suppose there is a certain chamber in a mansion carved out from rocks, which is solemn (etc.). Now, some person enters the interior of the chamber with a light or a lamp. He shuts on all sides the panels of the doors in the chamber firmly, strongly, and without a breach or a hole, and in the right centre of the chamber, lights the lamp. Then, that lamp brightens, illumines, warms and enlightens the interior, but not the exterior of the chamber. Then that person covers up the lamp with an Iddaraya (a cover of a lamp) then the lamp brightens up only the interior of the Iddaraya, but not the exterior of the Iddaraya, and not the exterior of the chamber. So also, in the case of Kilinja, Gandamaniya, bamboo-baskets, Adhaka, half-Adhaka, Prasthaka, half-Prasthaka, Chaturbhagika, Ashtabhagika, Shodashika, Dvattrimsika, Chatuhshasthika and cover of the lamp. Then that lamp would brighten up the interior of the cover of the lamp, (but) not the exterior of the cover of the lamp, not the exterior of the Chatuhshasthika, not the chamber, not the exterior of the chamber. So also, Pradeshi, the soul also enlivens up that type of body, got as a result of actions in the previous birth, whether small or big, by innumerable particles of soul. So, believe, you, O Pradeshi, that the soul is different, etc."

32. Then, Pradeshi, the king said thus to Kesi, the Kumarashramans: "Certainly, sir, it was the faith, (etc... upto) and the religious quest of my grandfather that the soul is the same as the body, and the soul and the

body are not different After that my father's faith was also this After that my faith (etc upto) and religious quest also is this So, I, shall not leave the family-supported faith, brought down by a long series of ancestors Then, Kesi the Kumarashramana, said thus to Pradeshi, the king 'Don't you, O Pradeshi, repent afterwards like that man who carried a load of iron!' "Who was that man who carried a load of iron?" "Pradeshi, certain persons desirous of wealth in search of wealth, greedy of wealth longing for wealth, thirsty of wealth, in search of wealth, taking a plenty of merchandise for sale taking a lot of food drink and provisions for journey entered a forest, where there were no villages, which was unfrequented (by men), and had long paths Then, those persons, having come up to some part of that forest, where there were no villages saw a great iron-mine, with big and small layers, opened up, and very deep Being very pleased and satisfied in heart, they called each other and said thus "O lovable like gods, this iron mine is as desired, pleasant, (etc) and as wished for So it is beneficial for us to bind this load of iron, saying so they agreed with each other in this matter They bound the load of iron and started as before Then those persons having come up to some part of that forest, where there were no villages saw a great tin mine, spread wide on all sides with iron etc and having called one another, said thus "This tin mine is etc as wished for. Even with little tin much iron can be had. So, it is beneficial for us to bind a load of tin, leaving the load of iron," saying so, they agreed with each other in this matter and left

the load of iron, and bound the load of tin. There, one person was not able to leave off the load of iron. Those persons said thus to that man: "O lovable like gods, this is a tin mine, etc., and much iron can be had. So, lovable like gods, leave this load of iron, and bind a load of tin." Then that man said thus: "O lovable like gods, this iron has been carried by me from a long distance, it has been carried by me for a long time, O lovable like gods, it is bound with strong knots by me, O lovable like gods! It is not bound loosely, O lovable like gods, it is bound by hard knots, O lovable like gods! I am not able to bind a load of tin, leaving off the iron one." Then, as those persons could not persuade that man by telling many narratives or giving precepts, they started as before. In the same way, it happened in the case of a copper-mine, silver mine, gold-mine, jewel-mine, and diamond-mine. Then those persons came up (to the place) where there was their country, and their respective cities, and made a sale of diamonds, and got a number of servants, maid-servants, cows, buffaloes and sheep, got constructed lofty eight-floored palaces, and having bathed and given offerings, being given a dancing and a treat on the terraces of (their) excellent palaces, with thirty-two types of dances performed by excellent young women, with the heads of drums being sounded, lived enjoying all the desired pleasures of sound, touch etc. Then, that man, with the load of iron, came up (to the place) where there was his own city. Taking the load of iron, he made a sale of iron, then, having consumed and exhausted the little money (obtained) from it (the sale

of iron), saw those persons on the terraces of their palaces, enjoying etc.; and (then) said thus 'Oh, verily, I am unfortunate, sinful, unsuccessful, possessed of ill-ominous marks, shameless, penitless, born on the fourteenth (Tithi) devoid of merit, and possessed of evil and ill-ominous signs. If I had listened to what (my) friends, caste-people, and near relatives told me, I would also have been enjoying on the terrace of (my) palace." So, for that reason, Pradeshi, I said 'Don't you, O Pradeshi, repent afterwards like that man who carried a load of iron!'

33 Thus, that Pradeshi, the king, being enlightened, saluted Kesi, the Kumaraśhramana, and said thus: "Certainly, sir, I shall not repent like that person who carried the load of iron. So, I desire to hear from you the religion expounded by the Kevalin (the Jina), lovable like gods." "As you please, lovable like gods, I do not object to it." The religious discourse was given as to Chitra, and likewise he took the vows of a householder, and then he thought to go (to the place) where there was the Seyaviya town. Then, Kesi the Kumaraśhramana, said thus to Pradeshi, the king: "Do you, Pradeshi, know how many teachers are there?" "Yes, I know, there are three teachers. They are the teacher of arts, the teacher of handicrafts, and the teacher of religion." "Do you, Pradeshi, know what observance of modesty is to be made towards each of the three teachers?" "Yes I know. The teachers of arts and handicrafts (are to be served) by besmearing and sweeping, by bringing flowers before (them), by bathing (them) by anointing or by feeding (them), by giving (them) plenty of gifts proper for (their) maintenance

(living), or by granting (them) such allowances as would enable (them) to maintain (their) sons, grandsons (and others) Where ever he sees the religious teacher, he should salute bow down, welcome and honour him, and adore him as an auspicious and blessed deity, or a Chaitya and should offer unobjectionable food, drink, dried fruit and sweatmeat, and should invite him to take articles for use (to be returned after use) wooden-sert, wooden planks, beddings and mats " You, Pradeshi, know (all) this, and yet, having behaved towards me adversely (etc), and without begging my pardon for it, you desire to go (to the place) where there is the Soyaviya town ! Then, Pradeshi, the king, said thus to Hesi, the Kumarashramana " Certainly, sir, such a thought arose in me—'certainly, I have behaved adversely (etc) towards (him), that lovable like gods, but (to morrow) at dawn, the night having turned into morning, (etc) (the sun) shining with brightness, being surrounded by the retinue from the harem, after saluting and bowing down to (him), that lovable like gods, I would certainly, again and again beg pardon, with proper modesty, for this (behaviour of mine),' saying so, he returned to the direction from which he had come

34 Then, that Pradeshi, the king at dawn, when the night had turned into morning (etc.), and (the sun) shining with brightness, pleased and satisfied (etc) in heart, went out as Kunika, surrounded by the retinue from the harem, and (approached) by five modes of approaching (a holy person), saluted and bowed down (to Hesi), and again and again begged pardon with proper modesty

for that behaviour. Then, Kesi, the Kumarashramana, expounded religion to King Pradeshi's wives led by Suryakanta and that very big (and respectable) congregation, that great assembly. Then, Pradeshi, the king, having heard and thought religion, having risen, stood up, and saluted and bowed down to Kesi, the Kumarashramana, desired to go (to the place) where there was the Seyaya town. Then, Kesi the Kumarashramana, said thus to Pradeshi, the king: "Don't you, O Pradeshi, having first become beautiful, become unbeautiful afterwards, like a forest-region, a dancing theatre, a sugar-cane-crushing-factory or a thrashing yard?" "How that sir?" "When a forest-region stands much beautified by leaves, flowers and fruit, and shines with the lustre of green vegetation, the forest-region becomes beautiful. When there are no leaves, flowers and fruit, and it does not shine with the lustre of green vegetation, and does not stand so beautified the forest-region stands as if faded, worn out, withered, with (its) yellow leaves fallen down, and with dry trees, then, the forest region does not remain beautiful. When, in the theatre, it is sung, played upon, danced, laughed and sported, it becomes beautiful. When, in the theatre, it is not sung (etc.) and sported, it does not remain beautiful. When in the sugar-cane crushing factory, it is cut, split, boiled, drunk and given, it becomes beautiful. When in the sugar cane-crushing factory, it is not cut (etc.), it does not remain beautiful. When, in the thrashing yard, it is agitated (tuy), (and corn is) crushed, rubbed, separated (lit known), eaten drunk and given, it is beautiful, when in the thrashing-yard it is agitated (etc.),

it does not remain beautiful. So, due to that reason, I said, O Pradeshi, 'Don't you, O Pradeshi, having first become beautiful, become unbeautiful afterwards, like a forest-region or (etc).' Then, Pradeshi, the king, said thus to Kesi, the Kumarashramana "I shall not, sir, become first beautiful and afterwards unbeautiful, like a forest-region or (etc .) thrashing yard. I shall divide the seven thousand villages, Seyaviya being the chief town, I shall give one part to the army, I shall put one, the store-house in I shall give one to the harem, and with one part, will make a very great building of the shape of one carved out in a rock. There, getting prepared plenty of food (etc) by many persons who would be given maintenance, food or wages and distributing that food (etc) among monks, Brahmins, mendicants, wayfarers and travellers, I would live (observing) many vows as the Shilavratā, Gunavratā, abstinence, Posadha fasting etc," saying so, he returned to the direction from which he had come. Then, the next day (etc), when (the sun was) shining with brightness, that Pradeshi, the king, divided the seven thousand villages, Seyaviya etc into four parts. He gave one part for the army, (etc) and got prepared a building of the shape of one carved out in a rock, and lived there, getting prepared plenty of food by many men (etc), and distributing it among many monks, etc.

35 Then, that Pradeshi, the king, lived as a Jain, knowing the soul and non soul (जीन and अजीन) From the time that Pradeshi, the king, had become a Jain, he lived careless of the kingdom, nation, army, vehicles, treasury, store-house, city, harem and the country. Then,

this kind of thought arose in the mind of his queen Suryakanta 'From the time that Pradeshi, the king, has become a Jain, he lives careless of the kingdom, the nation (etc.), the harem, myself and the country. So, it is, certainly, better for me to live, myself managing and ordering the royal dignity, having placed Suryakanta, the prince, on the throne, after killing Pradeshi, the king, by the use of any weapon, fire, Mantra, or poison.' saying so, she thought (determined) this, and called Suryakanta, the prince, and said "From the time that Pradeshi, the king, has become a Jain, he lives careless of the kingdom, nation (etc.), harem, myself, the country, and human sensual pleasures. So, it is better, O son, for you to sit on the throne, and manage and order the royal dignity yourself, after killing Pradeshi, the king, by means of any weapon, or (etc)'. Then, Suryakanta, the prince, so addressed by Suryakanta, the queen, did not heed or care for this matter, but stood silent. Then, this kind of thought arose in (the mind of) Suryakanta, the queen. 'Let not Suryakanta, the prince, reveal this, my secret, to Pradeshi, the king," saying so, she remained watchful of the defects, secrets, privacies, faults and weaknesses of Pradeshi, the king. Then, one day, Suryakanta, the queen, knew the weakness (weak point) of Pradeshi the king, and having known it, she adopted the means of poisoning food (etc.), sweetmeat, all the clothes, scent, garlands and ornaments and offered those poisoned food, clothes (etc.) and ornaments to Pradeshi, the king, when he had bathed (etc.), performed propitiatory rites, and was on a comfortable seat, and (thus) she tried to kill (him)

Then, that Pradesha, the king, having taken that poisoned food etc., a severe, excessive, sharp, harsh, bitter, fierce, very distressing, painful and unbearable bodily pain was produced (in the king's body), and he lived suffering from burning sensation, his body being afflicted with bilious fever

36 Then, that Pradesha, the king, knowing himself cheated by Suryakanta, the queen, (but) not blaming (her) even in mind (thought), went (to the place) where there was the Posadha Shala (Upashraya), having gone there, he swept it, inspected the latrines and urinals, spread the grass mat, sat on it, and facing the east, sitting in a cross legged pose, giving a turn round his head by raising (his) cavity formed by his palms over (his) head, said thus "My salutations to the Tirthamkaras (etc), who have attained (the state of perfection)! My salutation to Kesi, the Kumarashramana, my religious preceptor and teacher! I, here, bow down to him there May he, there, see me here, saying so, he saluted and bowed down "I have, formerly, given up doing gross injury to beings etc (upto) attachment to riches, in the presence of Kesi, the Kumarashramana. So, now, I give up doing all kinds of injury to beings etc (upto), attachment, all anger (upto), the thorn of false faith, and activity which should not be done, and I give up all food and four types of eating till I live, and as diseases etc might touch my body, I abandon even that by last inhaling and exhaling breaths' saying so, after having confessed (his sin) and vowing not to repeat (them), having attained the concentration of mind, died at his proper time and was

born in the Sandharma kalpa—the first heaven, in the Suriyabha Vimana in the birth place of gods, as in the description. Then, that god Suriyabha, as soon as he was born, got five kinds of perfection and fullness. It is perfection in food, body, senses, respiration, and speech. So, thus, was that divine power, divine godly lustre, divine godly dignity got, obtained and secured by Suriyabha, the god (Here ends the speech of Lord Mahavira)

37 “How long, sir, is the stay of Suriyabha, the god, destined (in heaven)?” “Gautama, it is destined for four Palyopamas.” “Where will that Suriyabha, the god, go, or be born after the end of his life, his birth (as a god), his stay (in heaven), and fall in degradation from that world?” “Gautama, in the Mahavideha country, in the family which would be like this—it will be rich, lustrous, big, possessing vast and spacious buildings, beds, seats, cars, and vehicles, possessing much wealth, gold, and silver, engaged in money making pursuits, offering plenty of food and drink, possessing many servants, maid servants, cows, buffaloes, sheep and many (other things), unbeaten even by many persons (in power and pelf), there, in some family, he will be reborn as a son. Then, from the time that the boy would be still in the womb, the faith of his parents in religion would be very firm. Then, full nine months having been completed and a seven and a half night having elapsed, the child, with tender hands and feet, with (his) body endowed with full five senses without defects, possessing auspicious signs and marks, with all (his) limbs well-formed and beautiful, complete in

- breadth, height and thickness, with a figure pleasant like the moon, charming, and pleasing to see, would be born. Then, his parents would perform the Sthitipatita ceremony on the first day of his birth. On the third day, they would perform the Chandra-Soorya-Darshanika ceremony. On the sixth day, they would keep awake on account of Jagarika. The eleventh day having passed, and the twelfth day having come, the purificatory rites after child-birth being over, after becoming clean, and (the precincts) being washed and besmeared, they would cause to be prepared plenty of food, drink, dried fruit and sweetmeat. (And), having invited friends, caste-people, near relations, neighbours and servants, and then, having bathed and given offerings (etc.), adorned and having taken comfortable seats in the dinner-hall, they would enjoy, tasting, relishing, eating and sharing plenty of food etc. with friends, caste-people (etc.) and servants. After having eaten and having washed and become clean, and got purified, they would honour and respect the friends, caste-people (etc.) and servants with plenty of clothes, scents, garlands, and ornaments, and say thus in the presence of those very friends (etc.) and servants: "As from the time that this child was still in the womb, (our) faith in religion has become firm, let his name be ददप्रतिज्ञ. Then, the parents of that child ददप्रतिज्ञ would christen him-as ददप्रतिज्ञ-ददप्रतिज्ञ (i.e. twice) Then, his parents would perform in due order, with a great deal of pomp and dignity, the ceremonies of Sthitipatita, Chandra-Soorya-Darshanika, Dharma-Jagarika, christening, first-feeding, first-uttering, every (monthly) birth day,

first walking, punching the years, yearly birth-day, (first) showing, and many others as of pregnancy and relating to birth

38. Then, that child दत्तत्रि surrounded by five nurses viz. nurse for feeding milk, for bathing (him), for decorating (him), for fondling (him) on (her) lap, and for making him play, and by many other maids from Kirata country, dwarfish maids, hump backed maids, maids from Barbara, Bakusha, Yona, Pranhava, Isina, western countries Laika, Lakusa, Dramila, Simbal-dvipa, Arabia, Pulinda, Pakvana, Bahala, Murunda, Shabara and Persia, dressed in various fashions, both native and foreign, (and some) dressed in their native fashion, able to know the gestures, thoughts and desires (of the child), clever, skilful, and modest, and (also) surrounded by a group of maids, a group of young women, a band of eunuchs, chamberlains and elderly servants, (and) borne from hand to hand, being tossed, being clasped from one body to another, being treated with singing, being fondled, embraced, closely embraced, saluted, and kissed, and walking with the help of others on the floor studded with gems, will be comfortably brought up like an excellent Champaka tree deposited (grown) in a mountain cave, unexposed to wind and obstacles

39 Then, the parents of that boy दत्तत्रि, knowing that he had grown a little older than eight years, will take him to a teacher of arts with a great deal of pomp and dignity at a time when the date, the part of the day and the constellation would be auspicious, after having bathed (him), and made him give offerings and do auspicious signs and propitiatory rites, and decorating (him) with all types of ornaments Then, that teacher of arts

will instruct and teach that boy दृढप्रतिज्ञ seventy two arts beginning from writing, and ending with the art of (forecasting a famine or otherwise from) the notes of birds, the chief being mathematics, and the Dutras and their meaning. They are writing¹, mathematics², the art of changing dresses³, dancing⁴, singing⁵, the art of playing on musical instruments⁶, the art relating to sounds⁷, the art of playing on drums⁸ (or lotus like instruments), the art of beating time according to measures⁹, gambling¹⁰, eloquence¹¹, playing with dice¹², playing chess¹³, the art of protecting the city¹⁴, the art relating to the recognition of water and earth¹⁵, the art of preparing food¹⁶, the art of knowing whether certain water is suited to health or not¹⁷, of dressing¹⁸, of anointing¹⁹, of making and using a bed²⁰, of forming the Arya metre²¹, of (making) riddles²², of (understanding) Magadhi²³, of (knowing) Prakrit verses²⁴, of songs²⁵, of verses²⁶, of purifying gold and silver²⁷, of testing gold²⁸, of preparing powders (like saffron and Gulal)²⁹, of (putting on) ornaments³⁰, of adorning ladies³¹, of (knowing) the characteristic signs of women³², men³³, horses³⁴, elephants³⁵, bullocks³⁶, cocks³⁷, umbrellas³⁸, staves³⁹, swords⁴⁰, goms⁴¹, Kakini jewel (used by a Chakravarti king)⁴², architecture⁴³, the art of town surveying⁴⁴, of camping the army⁴⁵, of spying⁴⁶, of counter-spying⁴⁷, of arranging the army (in the field)⁴⁸, of counter arranging the army⁴⁹, of marshalling the army in a wheel form⁵⁰, of arranging the army in the form of an eagle⁵¹, of arranging the army in the form of a cart⁵², the art of fighting⁵³, of fighting a great battle⁵⁴, of deadly fight⁵⁵, of bone fight⁵⁶, of fist-fight⁵⁷, of wrestling⁵⁸, of fighting with whips

(which appear like creepers)⁵⁹, of arrow throwing⁶⁰, of fencing⁶¹, of archery⁶², of melting gold and silver⁶³, of casting gold⁶⁴, of playing with threads⁶⁵, of playing with a ball⁶⁶, of playing with lotus-stalks⁶⁷, of piercing the wings (of a flying bird with an arrow)⁶⁸, of piercing an army⁶⁹, of charms to make (a dead person) alive⁷⁰, of showing oneself like a dead person⁷¹, and the art of (forecasting a famine or otherwise from) the notes of birds⁷². Then, that teacher of arts, having instructed and taught that child रघुप्रतिज्ञ the seventy-two arts beginning with writing, and ending in the art of (forecasting a famine or otherwise from) the notes of birds, the art of mathematics being the chief one, and the Sūtras and their meaning, and texts by actual practice will bring back the child to his parents. Then, the parents of the boy रघुप्रतिज्ञ will honour and respect that teacher of arts by giving him plenty of food, drink, dried fruits, sweetmeat, clothes, scents, garlands and ornaments and will give him plenty of gifts fit to maintain him for his life, and then, he will be dismissed.

40 Then, that lad रघुप्रतिज्ञ, having passed his boyhood and the stage of a pupil (who is taught), having attained youth, and having become well versed in seventy-two arts, expert in eighteen kinds of native languages, and his nine sleeping limbs having been awakened up, fond of music, clever in singing and dancing, putting on nice dress fit for (visiting) the house of love, clever in keeping a proper gait, smile, talk, standing in love talks, and wise in employing suitable courtesy, will become a fighter on horse (back), on elephant, a wrestler, a fighter with his arms, capable of full enjoyment of

pleasures, and adventurous, will move about at any odd hour. Then, the parents, knowing that the lad हृदप्रतिष्ठा has passed his boyhood (etc. upto) and moves about at any odd hour, will invite him to enjoy plenty of food, drink, resting house, clothes and beds (But) like a blue or red lotus or (etc.), having a hundred thousand petals, born in mud and grown in water, which is not smeared with the dirt of mud or water, the lad हृदप्रतिष्ठा also, born in sensual pleasures, and grown up in enjoyments will not be attached to any of the friends, caste people, near relations, neighbours, and servants. Verily, he will have the perfect religious knowledge from old ascetics possessing merits as described (in the Shastras), and, (then), getting shaved (as a monk) he will renounce the house-holder's life and become a houseless (monk). He will become a houseless (monk), walking with care and attention (upto. -), and shining with lustre like fire in which good offerings are thrown. Then, that worthy one, purifying himself with the highest knowledge, highest (lit such) faith, highest conduct, housing, outing, straightforwardness, tenderness, humility, forbearance, protection (against sins), emancipation, and by the highest path of salvation, the result of all kinds of restraints, austerities and good deeds, will be produced in him the endless, highest, entire, complete, clear and unobstructed perfect knowledge and vision. Then, that worthy one will become an Arhat, a Jina and a Kevalin, and know the state of all beings including that of gods, human beings and demons. It is coming (of people into this world i. e. birth), going (out of the world i. e. death), staying (in this world), falling (of a heavenly or hellish being

from that position), birth (of heavenly or infernal beings), thought, deed, inner working of the mind, destroyed (actions-Karmas), enjoyed (actions), deeds done openly, deeds done secretly,—he, the worthy (of liberation) and omniscient, will live, knowing and seeing all the activities of all the worlds and souls, generating out of the union of mind body and speech. Then, that Kevalin ददप्रतिष्ठ, living and outing in this way, having lived in this way, having lived in the state of a Kevalin for many rainy seasons (10 years), having enjoyed the remaining of his life, will abstain from taking food, and will drop many types of meals for fasting. He will resort to that goal for which sake is observed nudity, complete shaving (as a monk), pulling out of hair, celibacy, non bathing, not cleaning of teeth, bare-footedness, sleeping on bare ground, on a wooden plank, going out to others' houses, having obtained (food etc) or having obtained with insult, honoured, dishonoured or disrespected by others, getting censure and contempt, (for the attainment of which—) for which sake various kinds of twenty two unpleasant miseries and divine calamities, causing pain to the senses shall have been born (by him), and he will attain perfection, will be awakened (unto knowledge), will be liberated, will be emancipated and will end all the miseries (of birth and death), with his last inhalation and exhalation.'

41 "So it is, sir, so it is," said the venerable Gautama to Lord Mahavira, and saluted and bowed down to him, and lived purifying himself by abstinence and austerities.

END

THE TALK OF PRADESHI IS FINISHED

NOTES.

THE TALE OF PRADESHI

1 *Gist* इन्द्रभूति गौतम, the disciple of Lord महावीर asks his preceptor as to how the god सूरियाम (स सूर्याम) obtained godhood, and who he was in his former birth सूरियामेण Inst Sing of सूरियाम, the soul of King Pradeshi, born, in the 1st heaven, as a god, in a celestial abode called Suryabha भन्ते Voc. Sing of भन्त (स भगवन्त) Generally, this word is used in addressing holy persons, and may be translated by words like, 'Venerable, holy, or revered sir' दिव्या (स दिव्या) divine देविद्वि (स देव + द्वि) power of gods देवजुई (स देवद्युति) lustre of gods. देवाणुभाये (स देव+अनुभाव) prowess of gods किन्ना (स केन) by what (means)? लब्धे (स लब्ध) got पत्ते (स प्राप्त) obtained अभिसमन्नागद (स भमि समन्वागत) secured पुट्यभवे (स पूर्वभवे) in the former birth किनामद (स किनामक) of what name? गोत्तेण (स गोत्रेण) by family कयरसि (स कतरस्मिन्) in what? जावः (स यावत्) In Jain literature, this word stands for a certain description given elsewhere, and it is used to avoid the unnecessary length of a work It is translated by "upto" or 'etc' संनिवेससि (स संनिवेसे) in a residence दद्या (स ददा) undecidable past part, from दा to give-having given मोद्या (स मुच्या) having eaten. विद्याः (स ह्यता) having

done. समायरित्ता (स समाचरित्वा) having practised. तद्धारुवस्स (स. तदाहुवस्य) of one possessing such merits, as described in Shastras. समणस्स (स भ्रमणस्य) of an ascetic or monk. माहणस्सः (स माहणस्य) of a Brahmin or a learned person Jain monks explain it as मा+हण (स. हन्), 'do not kill'—those learned persons who believe in the principle of अहिंसा, especially Jains. अन्तिपः (स अन्तिके) near, or in the presence of; to be translated here, by the word, 'from.' पगमवि (स एकमपि) even one. आरियंः (स आर्यम्) noble. धम्मियंः (स. धर्मिकम्) religious. सुवयण (स सुवचनम्) literally, 'good word,' here, precept or discourse सोचाः (स श्रुत्वा) having heard निसम्मः (स निश्रम्य) having listened (to).

2. *Gist* : Lord महावीर tells his pupil गौतम the tale of King Pradeshi, who lived in the town श्वेतवीणा or श्वेताम्बिका of the country वेक्यार्थ and who was extremely irreligious and did not properly manage the taxes of his kingdom गोयमा. (स गौतम) O Gautama! The first paragraph is the questioning by Gautama to Lord महावीर Now, in answer to that Lord. महावीर addresses him गौतम was the chief disciple of Lord महावीर, he is also called a गम्पर इः is an expletive used in the sense of 'इति' सम्मणे भगवं महावीरे the revered ascetic Lord Mahavira. गामन्तेस्ता (स गामनविता) having called घयासी Said. Past tense of घद्, तेजं घालेजं तेजं सम्मणं: In that time, in that epoch. इदप (स इदम्) here. जम्पुहीये:

(स. जम्बुद्वीपे) name of the first island, of the innumerable islands in the ocean. भारद्वासे. In (the country named) India-Bharata Kshetra. केकयसे... जनपदः in the province or country named Kekaya-radha, where, as the com. explains, half the population was Anarya. (स केकयार्थे जनपदे) जनपदः— a country. होत्थाः (स. आसीत्) (there) was. रिद्धतिमियस्तमिद्वेः (स. ऋद्धस्तिमितसमृद्धः) prosperous (ऋद्धः), peaceful (स्तिमित), and rich (समृद्धः) सेयविषाः the capital of king Pradeshi—(स श्वेतवीता or श्वेताम्बिका). पंडिरूपाः (स प्रतिरूपा) charming—that which appears fresh at every moment. In Sanskrit it means 'suitable'. तीसेः (स तस्या) of that. बहिर्याः (स बहि) outside. उत्तरपुरत्थिमेदिशीभाणः (स. उत्तर-पौरस्त्ये दिग्भागे) in the north-eastern angle of the directions, ई. ए. in the north-eastern direction. एत्थः (अत्र) here, in this place. णं (स ङ) a particle carrying no meaning, used as an expletive. मिगयणेः (स. मृगयन) a garden of that name. उज्जाणे (स. उज्जल) a garden. रम्मे (स. रम्य) charming. नन्दणयणप्पगासेः (स नन्दनयनप्रकाशः) like (पगासे) the नन्दनवन, the garden of Indra सन्वोडयफलसमिद्वेः (स सर्व+ऋतुक+फल+समृद्धः) rich with fruits of all seasons. सुमसुरभिसीयलाण छायाण मन्त्रओ चैव नमणुषद्वे (स. सुमसुरभिसीयलाण छायाण सर्वत्र एव समनुषद्वे) covered at all places by pleasant, fragrant and cool shade. पासादिषः (स. प्रासादिकः) pleasing, nice. Here, some of the description is cut off. सत्थः (स) सत्त. पणसोः (स. प्रदेशिन्) lit. a King of a province, here it is a proper noun. Pradeshi.

महया हिमवन्तः (सं. महाहिमवन्तः) the rest of the description is in the औपपातिक सूत्र; great like the Himalayas. विहरइः (सं. विहरति) lives. Throughout the book, the present is used for the past tense. अधम्मिअ अधम्मिअः (सं. अधर्मिकः अधर्मिष्ठः) impious and sinful. अधम्मअणुअ अधम्मणुअः (सं. अधर्मख्यातिः अधर्मातुगः) notorious for his unrighteousness, and a follower of sinful ways (impiety). अधम्मअलोई अधम्मअजणणेः (सं. अधर्मप्रलोकी अधर्मप्रजनन) looking upon impiety as preferable to piety, one who considers that impiety or sin is worth preferring to piety or धर्म (अधर्म प्रलोकी), and fostering heretical creed amongst people, spreading irreligiosity (अधर्मप्रजननः). अधम्मसीलसमुदायारेः (अधर्मसील समुदायारः) irreligious in character and conduct. अधम्मेअ येअ चित्ति कप्पेमाणेः (सं. वृत्ति कल्पमानः) conducting himself by impiety. वृत्तिः livelihood or conduct. हणछिन्दभन्दापवत्तएः (सं. 'हन् छिन्द भिन्द' प्रवर्तकः) encouraging the doctrines of "kill, cut, and break." चण्डेः fierce. रुदेः (सं. रुदः) savage. खुदेः (सं. छुदः) low. लोहियपाणीः (सं. लोहितपाणीः) (one) whose hands are smeared with blood. साहसिअः (सं. साहसिकः) rash. उअअणअअणमायानियडिअडिअडसाहसेअमोगअडुलेः (सं. उअअणअअणमायानियडिअडिअडसाहसेअमोगअडुलः) clever (lit. full of-अडुल) in cheating (उअअण- it also means 'bribe'), fraud, trick, (taking) revenge (निवृत्ति), (making) plots, deceit, gaining by magic (गतिमप्रयोग- it also means business by mixing articles of inferior quality with those of superior quality, but

as a king, generally, did not trade in those days, the other meaning is taken, *i. e.* gaining by magic, in spite of the fact that the com. does not agree with that meaning.) निस्तोले: (सं. निस्तूलः) devoid of character. निव्ययः (सं. निर्वृतः) devoid of any vows, *i. e.* not observing them निम्मेरे: (सं. निर्मयादः) not keeping proper decorum, *e. g.* respect towards elders and the learned (निर्लज्ज). निपचक्ष्माण पोसहोचवासे: (सं. निपचक्ष्माण पौषधोपवासः) one who has no vows like the Poshadha fasting. The 11th. vow of a layman in which he has to abandon all sinful activities for a day and has to remain in a religious and holy place for fasting. It is observed on the पर्व days, the अष्टमी, चतुर्दशी, पूर्णिमा and अमावास्या, in all they are six days. पचक्ष्माण is the 10th vow of a layman; it is the vow of abstaining from certain sins. दुपयचउप्पयमियपसुपक्खिसिरीसिवाणं: (सं. द्विपदचतुष्पदमृगपशुपक्षीसरीसृपाणाम्) of the bipeds, quadrupeds, animals (मृग) beasts, birds and reptiles) (सरीसृप). सरीसृपः one that walks by sliding—*i. e.* a reptile. घायाण वहाण उच्छेयणाण (सं. घाताय वधाय उच्छेदनाय) for the killing, slaughter, and extermination. अघम्मकेऊ: (सं. अघर्मकेतु) a signal of sinfulness, or a planet of sinfulness. केतु a banner, a planet, sign, or signal; here, a sign, signal, or planet. समुत्तिहे: (सं. समुत्तिवन्) arisen. अमुत्तेह: (सं. अभ्युत्तिष्ठति) rises up—in respect. पउज्जह: (सं. प्रयोजयति—or प्रयुनक्ति) employs. सयस्य: (स्वदीयस्य) of his own. वि:

अपि (स.) यः a particle नो न+उ (a particle). सम्मं-
सन्यक् (स), properly—well. न करभरविस्ति पयस्तेद् (स. न कर
मरुद्विस्ति प्रवर्तयति ।) does not use or manage the taxes-
and tributes.

3. *Gist.* King Pradeshi had a queen named
सूर्यकान्ता, who had a son named सूर्यकान्त He was the
heir-apparent and looked after the administration
of the kingdom. रज्ञो. (स रज्ञ) of the king. देवी-
queen. सुकुमालपाणिपाया. (स सुकुमारपाणिपादा) having
delicate hands and feet धारिणीवर्णश्रो. (स. धारिणी-
वर्णन) the description of queen पारिणी The rest of
the description of queen सूर्यकान्ता is the same as
that of queen धारिणी, given in the first part of this
राजपतेजियसूत. सद्भि. (स सार्धम्) together, with अपुरत्ता-
(स अनुरक्ता) attached to, in deep love with अविरत्ता
(स अविरक्ता) not devoid of attachment, i. e. who
never failed in love. इष्टे सहे रूये जाय विहरद् (स
इष्टशब्दरूप यावत् विहरति) lived enjoying all the desired
(इष्ट) pleasures of sounds (music), forms, etc
जेष्टे पुत्ते (ज्येष्ठ पुत्र) the eldest son अत्तप (स आत्मन)
son. जुवराया (स जुवराज) the heir-apparent रज्ञं च
रहुं च यलं च वाहनं च. (स राज्य च राष्ट्रं च बलं च वाहनं च)
the kingdom, country (राष्ट्र), army, and the vehicles
(वाहनम्) राज्य includes the possessions outside his
country, the tributary states etc. राष्ट्रं means the
country or the nation वाहन includes horses, cha-
riots, elephants etc. कोसं च कोट्टागारः (स कोषं च को-
ट्टागारम्) the treasury and the store-house (कोट्टागारम्).

अन्तेडरं: (स. अन्त पुत्रम्) the harem. स्वयमेव: (सं. स्वयमेव) himself. पश्यवेष्टामाणे: (स. प्रत्यवेष्टामाणे:) looking after (present part. from प्रति+आ+ईष्ट)

4. *Gist: That King Pradeshi had his cousin and charioteer named Chitra, whose counsel he always sought in every important matter relating to the state or to himself. भाउय-ययंसर (स मातृवयस्यश्च) brother and companion. चित्ते: (स चित्र) Chitra. सारही: (सं. सारथि) a charioteer. But Chitra was not only a charioteer, but he was also the brother, and friend of the King. So he used to guide the King in many important and secret matters, as a secretary, would do; the word सारही may be rendered by the word 'private secretary' in the case of चित्र. } अढे (स आढय:) rich. बहुजनस्स अपरिभू (स. बहुजनै अपरिभूत) not vanquished (अपरिभूत) by many with respect to power and pelf; i.e. unique among men. सामदण्डमेवउपपयाण-अर्थसंस्थेईहामविशारद: (सं. सामदण्डमेवउपप्रदानअर्थशास्त्र-ईहामतिविशारद) expert (विशारद:) in (the use of) negotiations (साम), punishment (i.e. war-दण्ड), dissensions (भेद), bribing (lit. giving as a gift-उपप्रदान), political economy and deliberation (over what has been perceived). Four means have been thought in the ancient politics, for dealing with an enemy. The first is साम, or peaceful negotiations. The second is दाम or giving money, here, in this book, it is placed third in order, under a different name-उपप्रदान.*

The third is दण्ड-or punishment-perhaps war. The fourth is भेद or making dissensions in the enemy's camps and winning over a certain part of it. These means were used, by turns, and in the case of failure of each one of them, the succeeding one was used; of course, some were employed even simultaneously. अर्थसत्थः (स. अर्थशास्त्र) the science of political economy. ईदामदः (स. ईदामति) It is one of the varieties of नतिज्ञान, a stage next to perception i. e. pondering over what has been perceived for arriving at a correct judgment. उपपत्तियाश्च वेणुइयाश्च कम्मियाश्च पारिणामियाश्च चतुर्विधाश्च बुद्धिश्च उच्यते: (सं. औत्पत्तिक्या वैनयिक्या कर्मिक्या पारिणामिक्या चतुर्विधया बुद्ध्या उपेत) endowed with (उपेत) four types of intellect, viz: intellect capable of high imagination, which is inborn (औत्पत्तिकी), intellect generated -due to modesty shown towards the preceptor and elders, which is got by training (वैनयिकी), intellect which creates thought or impulse in the mind during the course of study, which originates after practical knowledge and experience (कर्मिकी), and lastly, intellect produced in old age (पारिणामिकी). कर्ज्जेसु: (स. कर्ज्जेषु) in kingly duties. यः च. कुडम्बेसु (स. कुडम्बेषु) in family affairs. मन्तेसु: (स. मन्त्रेषु) in counsels गुह्येसु: (स. गुह्येषु) in secrets. रहस्सेसु: (स. रहस्येषु) in confidential matters. निच्छयेसु: (स. निश्चयेषु) in decisions. आपुच्छणिज्जे: (सं. आपृच्छणीयः) worthy to be consulted. मेढि: (सं. मेधि) a small post or pillar. पमाणं: (स. प्रमाणः) authority.

आहारे: (स. आधारः) support. आलम्बणं (स. आलम्बनम्) a prop, or support. चक्षूः (सं. चक्षुः) the eye; the very eye of the King. मेढिमूषः (स. मेघिभूतः) who had become the pillar. सर्वथाण सर्वभूमियासु: (स. सर्वस्थान-सर्वभूमियासु) in every place and ground. लक्ष्यशरः (सं. लक्ष्य-प्रत्ययः) one who had got the confidence (of the King). विज्ञविद्यारे: (स. वितीर्णविचारः) one who is permitted and commissioned by the King, to move about freely everywhere. राजधुराचिन्तकः (स. राज्यधुराचिन्तकः) meditating on the yoke (धुर) of administration of the kingdom.

5. Gist: Once King Pradeshi wanted to send a valuable gift to his neighbouring King Jitasatru: so, he called his charioteer Chitra and ordered him to carry the gift to that King. कुणाला: Kunala is the name of a country, situated to the north, which had a capital named Kunala; some believe, and in some works it is so stated that Kunala was the other name of Ujjain. Then the country Kunal, may be the modern Malava. सावत्थी: (स. थावस्ती) a town of that name in Kunala country. कोट्टकः (सं. कोट्टकः) name of an ancient pleasure garden in the Savatthi town. चैट्टकः (सं. चैत्यः) a garden. पौराणे. (स. पौराणिकः) ancient. अन्तेवासी: (स. अन्तेवासिन्) living near, neighbouring. जितसत्तु: (सं. जितसन्तुः) a King of that name. अथवा कथाद्: (स. अन्यथा कदाचित्) One day, on a certain day, at some time or other. महर्षं महर्षिं विडलं स्यात्विहं: (स. महर्षं महर्षिं विपुलं राजा-

ईम्) very valuable, very befitting (for a King), extensive (विपुल), and fit for a King The words महाय महर्हि etc are synonymys पाहुड (स प्राप्तम्) a present, or tribute सज्जावेइ (स सज्ज्—to prepare) causal form, got prepared सहावेइ (स शब्द—to speak) calls Here the present tense is used for the past The figure २ in the beginning of a sentence, as here, connects the last verb of the former sentence with this sentence, e.g सगवेइ । २ (१ e सगवत्ता) which means having called, to be rendered by joining the two sentences by 'and', or by 'then', or by 'having done so' महत्थ (स महार्थम्) of a great value चवणेहि (स उप+नी—to carry) Imperative 2nd sing carry or take away ! जइ (स जनि) which-those which तत्थ (स तन) there रायकजाणि (स राजकार्याणि) duties of the King किञ्चाणि (स कृत्यानि) actions of the King or the state नीईओ (स नीति used in plural) [state] policies व्यवहारा (स व्यवहारा) [state] transactions ताइ (स तानि) correlative to याइ विहराइ (स विहर) imperative 2nd sing Stay-live ! सिरुइ (स इतिहत्ता) having done so, having said so विसज्जिअ (स विसज्जित) was dismissed, was asked to go

6 Gist Then Chitra, being thus ordered by the King, made preparations for his departure to Savatthi, and, in due course, reached it He was well received by King Jitasatru, who gave him a nice palace to live in, where he spent his time enjoying various kinds of pleasures.

रक्षाः राज्ञः पुत्रे समानेः (स उक्ते सति) being addressed. समान is used in a construction parallel to that called the सति सप्तमी in Sanskrit. हृष्टः हृष्टं तृष्टं etc. (स. हृष्टतृष्ट etc.) being pleased and satisfied. पडिसुनेत्ताः (सं. प्रसिधुत्वा) having heard, having promised. गेणहः (स. गह्) takes. 3rd. Sing. present. पडिनिष्कामः (सं. प्रतिनिष्कमति) goes out. मज्झमज्जेणः (सं. मध्यमंयेन) from the centre or the midst. सपः (स. स्वकीयं) own (his). गिह्मेः गृहम्, उवागच्छहः (स. उपागच्छति) goes near. ठवेहः (सं. स्थायति) puts. कोटुमियपुसिसेः (कोटुम्विकपुस्यम्) to the domestic servant. acc. case. खिप्पामेवः (सं. शिघ्रं एव) soon. देवानुप्पियाः (देवानुप्पिय) lovable like gods, or देवानां प्रियः—beloved of gods. But the first rendering seems to be correct. सच्छत्तः (स. सच्छन्नम्) equipped with an umbrella. चाउमण्टं आसरहं (सं. चातुर्बण्टं अधारयम्) a four-belled horse-chariot. जुत्तामेवः (स. युक्तम्+एव) already yoked. उवह्वेहः (स. उपस्थापय) bring forth. पचपिणहः (स. प्रत्यर्पय) imp. 2nd. Report. तह्वेवः (स. तथा+एव) So—in that way. जुद्धसज्जः (स. युद्धसज्जम्), Ready for war. आणत्तियः (सं. आहत्तिका) order. एयमहं (स. एतद्+अर्थम्) this purpose or matter. हियमः (स. हृदये) in heart. पहापः (सं. स्नातः) having bathed. कयबलिकम्मे (सं. कृतबलिकर्म) having given offerings, having worshipped. कयकोउयमङ्गलपायच्छित्ते (सं. कृतकोटुकमङ्गलप्रायश्चित्तः) having done auspicious marks (on his forehead, cheeks etc.) and having performed propitiatory rites (प्रायश्चित्ताः). Some explain the phrase as : 'one who has made an auspicious mark on his forehead in order to

avert the evil attendant upon 'a bad dream' अर्थ मा
 कोप-वृत्तानि कौतुकमात्रत्वादि एव प्रायश्चित्तानि दुःस्वप्नादि विपातार्थमव-
 श्यरणीयत्वावैस्ते तथा । सनद्धयद्धयम्मियकरण (स सनद्धयद्ध
 वर्मिनकवच) Ready with (सनद्ध) mail and armour
 tied (on his body) वर्मित or वर्मिन mail, a kind of
 armour. वच-armour उत्पीलियसरासणपट्टि (स
 उत्पीडितसरासणपट्टिक) one who has tightly fastened
 (उत्पीडित) the band (पट्टिका) of leather to the bow
 (सारासन) पिण्डगोवेज्ज (ग पिण्डगोवेज्ज) having worn
 (पिण्ड) a neck-lace (गोवेज्ज) यद्धयानिद्धयिमलयर
 चिचपट्टे (स यद्धयानिद्धयिमलयरनिद्धय) having fastened
 and worn (अविद्ध) a band (पट्ट) of very excellent
 (pure) medals (चिच-चिच a sign or medal) Perhaps,
 the चिचय bore the royal insignia गदियाउद्धपहरणे
 (ग गदित+आपुष+प्रहरण) having taken weapons and
 missiles जेजेय स यद्ध एव तेजेय स तत्र एव दुरुद्ध
 (दुरुद्ध to ascend) ascends 3rd Sing Present
 This root is peculiar to this Ardha-Magadhi dia-
 lect, and is used instead of the Sansk root आ-
 र्द्ध पुरिसेहि पुरी संपरियुद्धे (ग संपरियुद्ध) surrounded
 by सकोरिण्डमल्लदामेण (ग सकोरिण्डमल्लदामेण) adorned
 by garlands and wreaths of horntrees घटिज-
 माणे (ग घटिजमाणे or ज) being held over (गटिज)
 मद्धयद्धयद्धयिमलयरनिद्धयपरिक्कित (ग मद्धयद्धयद्धयिमलयर
 परिक्कित) encircled by a group, party, and crowd
 of warriors or soldiers स्वाया (स्वाय) his own.
 निगच्छ (ग निगच्छ) goes out सुद्धेहि यासेहि (ग
 सुद्धेहि) with comfortable (सुद्धेहि) companions on

the way (यासा) पायरासेहिः (स. प्रातर्गमै) morning breakfast. नाइविकिटेहि (स न+अतिविष्टे) by not very distant. अन्तरावासेहि वसमाने (स अन्तरागमै वसमान) living-on making halts on the way (अन्तरावासा). अणुपविसहः (स अनुप्रविशति) enters after (his fore-runners). याहिरिया उवडाणसाला (याअ+उपस्थानशाला) the outer audience-hall, counsel-chamber नुरधः (स, नुरगा) horses निगिण्डह (स. निगृहति) checks. पजोरुदहः (स प्रत्यारोहति) gets down, descends अन्तरिया (स आभ्यन्तरिका) inner. करतलपरिगृहित (स. करतलपरिगृहित) with his palms of the hand (करतल) folded (परिगृहित) जण विजण वद्धावेइ (स जयन विजयेन वद्धापसति) he congratulates (वद्धावेइ) with success and victory वद्धावेइ is the counsel form from वृध्-वर्ध् to congratulate (Cf Gu वधावु) पडिन्छइ (प्रति+इच्छति) accepts सक्कारेइ (स सत्कारयति) welcomes संमाणेइः सगानयति पडिविसन्जेइ प्रतिविमर्चयति—dismisses रायमग्गमोगाढ आवास. (स राजमार्गवगाढ आवासम्) a place situated by the side of a main road बुदयइ (स इद) gives, or bestows सुद्धप्पावेसाइ मंगल्लाइ चत्थाइ परर परिहिण् (स सुद्ध प्रवेष्ट्यानि मात्तरपानि वस्त्राणि प्रवर परिहित) having put on (परिहित) best (प्रवर), and auspicious (माङ्गल्यानि) clothes, sufficiently clean for attending an assembly अप्पमहग्गधरणालंक्रियसरारे (स अल्प+सहार्ध+आभरण+अलङ्कृत+सरार) one having a (o) decorated with few (अल्प) but valuable (महार्ध) ornaments जिमियभुत्तसगइ (स निमित्त+भुक्त+उत्तर+आगत) having taking his meals (निमित्त), and then

returning after (उत्तर) dining (भुक्त) पुनरापरणहकाल समयसि (स पूर्वापरणहकालसमय) at the time of the first (पुन्य) and the last (अवरणह) parts of the day गन्धर्वेहि (स गान्धर्वे) by songsters नाटकेहि (स नाटके) by dramas उवनचिज्जमाणे (स उवनचिज्जमाणे) being given a dance उवगाइज्जमाणे (स उवगाइज्जमाणे) being treated with singing उवलालिज्जमाणे (उवलालिज्जमाणे) being sported, being given a sporting सहफरिस रसरूपगन्धे (स सहफरिसरसरूपगन्धे) Human sensual pleasures may be either of sound, touch, taste, form, or smell They are पञ्चविहे (स पञ्चविहे) of five types मागुस्सव कामभोद (स मागुस्सव कामभोद) human sensual pleasures पञ्चनुभयमाणे (स पञ्चनुभयमाणे) experiencing (present part from प्रति+अन+भू.)

7 Gist One day, there came a monk, named केही a grand disciple of Parshvanath, who took his abode in the pleasure garden called कोष्टक He possessed all the good qualities of a holy monk पासागिउजे (स पासागिउजे) a grand disciple (अपत्तीय) of Parshvanath the 23rd Thutankara among the Jains अत्य means a child and अपत्तीय is an adjective from that, which means, 'of the child,' i.e. grand child, child meaning disciple कुमारसमणे (स कुमारसमणे) A monk from boyhood—a वाक्सीति, one who was taken into the fold of monks from his childhood, and hence possessed good qualities and knowledge of the Shastras. Hemachandracharya was also initia-

ted in his boyhood. जाइसंपन्ने. (सं जातिसंपन्न) possessed of (संपन्न) good birth. कुलसंपन्ने of good family नाणः (सं ज्ञानम्) knowledge दंसण (सं दर्शनम्) faith चरित्त वारिण लज्जा (सं) Self restraint. लाघव- (सं) humility. ओयसी (सं शानस्विन्) full of prowess तेयसि (सं तेजस्विन्) lustrous चणसी (सं वर्चस्विन्) brilliant जससी (सं वर्चस्विन्) glorious जियकोहे (सं नितिकोध) one who has subdued (जित) anger माइ माया लोहे लोभ निहे. निद्रा जिइन्दिण (सं नित+इन्द्रिय) one who has subdued his senses परीसहे (सं परिपह) accidental misery, 22 kinds of endurances as thirst, hunger etc, troubles जीवियासमरणभयविप्पमुक्के (सं जीवित्तासमरण-भयविप्रमुक्त) free (विप्रमुक्त) from the desire to live, and fear of death (मरणभय) तवप्पहाणे (सं तप प्रधान) best in austereities, i.e. much devoted to तपस् करण (सं) This word has many meanings, (1) religion pertaining to right conduct, as referred to in नदी, (2) the thought activity by which karmic बंधन सकलन, उद्वर्तन, अपवर्तन उशीरण उपशमन निवृत्ति, and निराकरण are effected Out of these two, the former appears to be more appropriate here चरण (सं) ascetic conduct or life निग्गह (सं निग्रह) restraint, check अज्झय (सं आर्जयम्) straightforwardness मइव (सं मार्दवम्) softness, tenderness खन्ति (सं क्षान्ति) forbearance विज्जा (सं विज्ञा) knowledge of the Shastras-scientific knowledge or learning मुत्ति (सं मुक्ति) freedom from greed or hankering after sen-

sual pleasures मन्त्र (स मन्त्रम्) chanting of holy Mantras or incantations from the Shastras व्रम (स ब्रह्म [चर्यम्]) celibacy नय (स) the seven modes of predicates. Standpoints conceiving of a thing from one point of view as primary, and from others secondary नियम (स) Rules of conduct सोय (स शौचम्) purity चतुर्दशपुष्पी (स चतुर्दशपुष्पी) one who has studied fourteen पुस्तक The पुस्तक were the ancient scriptures of the Jains, not now extant चतुर्नाणोत्तमम् (स चतुर्ज्ञान+उत्तमम्) possessing four types of knowledge, viz ज्ञान धृतज्ञान, अवधिज्ञान and मनपर्यायज्ञान These types of knowledge are referred to later on, in this book, by the monk, Kesi There are in all five type of knowledge, the fifth being कवलज्ञान, or perfect knowledge which only a केवली सिद्ध (perfect being), a तीर्थंकर possesses A monk who possesses only four types of knowledge is called (स उत्तमम्) छुटमम् However every person who is not a Kevalin is also छुटमम् पञ्चहि अनागारसपरिधि सद्धि सपरिधि (स) पञ्च अनागारशतै सपरिधि being surrounded by five hundred monks (अनागारशतै) न आगार (house) विद्यते यस्य स अनागार) a houseless i.e. a monk, who has renounced all possessions as a house, property, family etc पुत्राणुपुत्रिचरमाणे (स पूर्वापुत्र चरन्) wandering in due course, from one place to another in order दुरक्षमाणे (स दु- to wander, to roam) present part wandering अहापद्धि (स यथाप्रतिष्ठम्) appropriate, proper उग्राह (स अवग्रह) a place of residence उग्राह (अवग्रहति) accepts. संजमेण (स सयमेन) by

restraint. अप्पाणं: (सं. आत्मानम्) himself. आद्येमाणे: (सं. भाव्यमानः) purifying; pr. part.

8 *Gist*: People heard of the arrival of the monk. All classes of people went to hear the religious discourse given by the monk. Chitra also inquired of his attendant, the cause of so great a din and bustle in the town. The attendant informed Chitra of the arrival of Kesi, the young monk, and said that people went to hear him. त्रिधाटमः (सं. गृहा [इषा] टकम्) a triangular path, of the shape of a Singhoda (सिंगोडा) fruit. त्रिगः (सं. त्रिकम्) a place where three roads meet. चतुर्गः (चतुष्कम्) a square, where four roads meet. चचरः (सं. चत्वरम्) a place where more than four roads meet. चतुर्मुखः (सं. चतुर्मुखम्) a palace having four gates facing four directions, a four-faced palace. महापथः (सं. महापथम्) a main road. पथः (सं. पथम्) a road. जनसहोः (सं. जनशब्दः) din of people. वृहोः (सं. व्यूहः) host. उम्मीः (सं. ऊमिः) a wave. संनिधाहः (सं. संनिधातः) a gathering. पञ्जुवासइः (सं. पर्युवासति) waits upon, serves. सुणैस्ताः (सं. श्रुत्वा) having heard. पासिस्ताः (सं. दृष्ट्वा) having seen. इमेयारूढेः (सं. एतादृशः) such-of such a form. अज्झादिथयः (सं. आध्यात्मिकः) thought, 'activity'. समुप्पज्झित्थाः (सं. समुत्पन्नः) was originated, or arose. अज्जाः (सं. अद्य) today. इन्द्रमहेः (सं. इन्द्रमहः) a festival in honour of Indra, on the full-moon-day in the Bhadrapada. महय्-a festival (?). खन्दः (सं. खन्दः) Kartikeya. रुहः (सं. रुहः) a form of Shan-

kara मउन्द. (स सुकुन्द) Baldeva भूयः भूत. जकखः यक्ष
 धूमः (स ह्य) a mound erected over the relics of
 a holy per-son. रुक्खः वृक्ष वरिः (स) a cave अगडः
 (स. अवट) a well, or a depressed and low place.
 नरैः नरी. उग्गा भोगाः (सं उग्गा भोगा) उग्र and भोग, tribes of Kshatriyas राहना...कोख्याः all are tribes of Kshatriyas नाया-शता was the tribe in which Lord महावीर was born The Ugras were the guardians of families appointed by Shree ऋषभदेव The Bhogas were appointed as preceptors-गुरु of families by Shree ऋषभदेव The Rajanyas (राहना) were appointed as friends of families by him The Ikshvakus were the family of descent of Shree ऋषभदेव इन्मः (स. इन्म) a rich person, said to have been possessing wealth, enough to drown an elephant with a howdah जहोययाइए. (स. यथा औप्यतिके सूत्रे) as described in the Aupapitika Sutra. अप्येगइयाः (स अप्येग) Some हयगया. (ग हयगया) on horse-back गय गज. पायचारविहारेणः (स पादाचारविहारण) walking on foot. चन्दावन्दयति (गं वन्दे वन्दे) lit in groups and groups, in groups संपेहेहः (ग गपेहेह) thinks कन्नुइअपुरिसं (ग. कन्नुइअपुरिसं) to the attendant आगमनगदियणि छटएः (ग आगमनगदियणि) being certain of the arrival of the monk, one who was certain about the information of the monk's arrival चन्दणयत्तियायः (सं चन्दणयत्तियाय-[तियाय]) with an inclination or desire to salute

9. Gist : Then, Chitra also desiring to

visit the young monk, ascended his chariot and went to Kesi, and listened to the monk's dis-
course. Being impressed by the discourse, he accepted Jainism and became a householder. He was accepted as a Jain—Shtavaka, by the monk. उचदृवेन्ति: उपस्थापयन्ति. अदूरसामन्ते: (स.) not far and not near, at a proper respectful distance. तिप्पुत्तो: (स. त्रि.इत्तव:) three times. आयादिर्जं पयादिणं: (आदक्षिणं प्रदक्षिणम्) starting from the right and coming round again to the right, as opposed to the left. वन्दइ: (स. वन्दते) salutes. नमंसइ: (स. नमति) bows down नचासरे: (स. न+अति+आसरे) not very near. नाइदूरे: (स. न+अति+दूरे) not very far. सुस्सुसमाणे: (स. शुद्रपन्) pr. part. serving, or waiting upon अभिमुह: (स. अभिमुत्त.) in front of. पञ्जलिउड: (स. प्रोजलिपुट.) with folded hands. महइमेहालियाणं महच्चपरिस्ताय: (महातिमहति महाचर्यपरिपद्) a very big (महातिमहति) and respectable (महाचर्य) assembly. चाउज्जामं धमै: (स. चातुर्जामं धर्मम्) religious restraints or observances of four types. परिकट्टइ: (स. परिकथयति) treats, discusses, or explains. The four vows of restraint are: सव्वथो पाणाइचायाओ वेरमण: (स. सर्वप्राणातिपातत् विरमणम्) abstaining (विरमणम्) from doing all kinds of injury to living beings (प्राणातिपात:); abstaining from telling all types of lies [सुसाचायाओ—from telling lies—मृषावादात् (स.)]; abstaining from taking all that which is not given [अदिज्जादाणाओ (स. अदत्तादानात्)]; abstaining from all

kinds of sexual intercourse [वहिद्वादाणाओ (स
 सहिरष्वन)] Here, Kesi, the monk enumerates four
 types of restraints, which seem to have been taught
 by his preceptor Parshvanath. But later on these
 four restraints seem to have been transformed into
 five great vows—महान्तः. The fourth among the
 latter being definitely stated to be मैद्युनात् महुणाओ
 instead of the ambiguous वहिद्वादाणाओ. The fifth one
 added afterwards by Lord महावीर, who followed
 पार्श्वनाथ after a couple of centuries and a half, was
 सव्याज वैरिगहाओ वेरमग—abstaining from all types of
 possession. Some Sutras, however seem to add
 up even a sixth vow—सज्जाओ राईमोयणाओ वेरमग—(रात्री
 भाजनात् विरमगम्) which seems to have been done
 only to emphasise the importance of not eating at
 night (Refer दसरेआनियमुत्त-४ अज्जयण) However, an
 irrelevancy arises when Kesi, after preaching (चन्द्र
 यमि धर्म preaches पयआणुनतिर (पयाणुवह्य) महधर्म. Yet, this
 may be explained by a supposition that though
 the fifth vow was already accepted as a small vow
 अणुनत it was not considered to be one of the
 great vows—महान्तः, and hence was excluded from
 the पातुयामपन but included in the अणुनतः this
 inconsistency seems to have been done away with
 by Lord Mahavira. But some Jains hold that Kesi
 kumar taught the four principles of general con-
 duct when he preached पातुदम धर्म and they are
 common nearly to all religions. Hence, it has no-

thing to do with the five Mahavratas, which he later on preaches in this book. Therefore, there is no inconsistency. When Kesi did not know the trend of the assembly he thought it common religion, when he saw a fitter assembly he thought the five Mahavratas and other things उद्गाय उद्देह (स उपाय उद्दिष्टि) rises up and stands सद्गमि (स प्रददध) I put faith in believe निगन्ध पावयण (स निर्ग्रन्धप्रवचनम्) the teaching of the निर्ग्रन्थ निर्ग्रन्थ are those who have no ties (ग्रन्थि) of the worlds : & those who have renounced the world—ascetics निर्ग्रन्धप्रवचन stands for the scriptures of the Jains पस्तिवामि (स प्रपद्य ददामि) I trust रोषमि (स मे रोचत) I like अभुद्रमि (स अभ्युत्तिष्ठमि) I respect एरमेय (स एवम्+एतत्) This is so (as you have preached) तहमेय (स तथ्यम्+एतत्) it is true अवितहमेय (स अवितथ्यम्+एतत्) This is not false मिथ्यम् false असदिग्धमेय (स असंदिग्धम्+एतत्) This is quite without doubt, (असंदिग्धम्) संदिग्धम्—doubtful वसमदे (स वदम्+अर्थम्) This meaning तुहमे You वयह (स वद् to speak) spoke past 2nd plu विचा (स त्यक्ता) having abandoned हिरण्य (स सुवर्णम्) gold silver, etc सुवर्ण (स सुवर्णम्) gold coins धन धान्यम् धनकण गरयणमणिमोत्तियसखसिलप्यवालसन्तसारसावण्ड (स धन+कनक+रत्न मणि+मौक्तिक+गङ्गा+शिला+प्रवाल+सत्+सार+सावतेयम्) See translation सत्सार means, best among the existing (सत्) objects सावतय means best riches or wealth विच्छद्गता (स विच्छर्ष्य) having renounced

Indeclinable past. part. Cf. Gujarati-छोडीने, and Hindi-छोड़कर. विगोचइत्ताः (सं. विगोचयित्वा) having exposed, having revealed. दाइयाणः (सं. दायिकेभ्यः) Among the heirs, or relatives. परिभाइत्ताः (सं. परिभज्य) having divided. मुण्डाः (सं.) shaved. Ascetics. At the initiation ceremony, the head of the person to be initiated is shaved; hence the word मुण्डः is used to denote an ascetic. भविताः भूवा. अगाराओः (सं. अगारात्) from the house. अणगारियं पव्वयन्तिः (सं. अनागारिकं प्रव्रजन्ति) renounce for the sake of houselessness, the state of being a wandering, houseless monk संचायमिः (सं. सक्रमामि) I am able. पव्वत्तइः (सं. प्रव्रजितुम्) to renounce. Infinitive of purpose. पञ्चाणुव्वइयं सत्तसिपसावइयं दुयालसविट्...पटिवज्जित्तणः (सं. पञ्चाणुव्वइयं सत्तसिपसावइयं दुयालसविट्...पटिवज्जित्तुम्) The duties of a household, er or a Jain layman, as different from those of a monk are twelve in number. They consist of five अनुव्वत्त, and seven सिपसावत्त. The five अनुव्वत्त are the महावत्त in a limited form. The महावत्त—abstaining from हिंसा (प्राणतिपातविरमण), गृहपादाद, अदत्तादान, मैथुन and परिग्रह are limited to मूल्पाणाईवाय (मूल्पाणातिपात) gross injury to beings, मूल्मुसावाय (मूल्मुसावाद)—gross falsehood, gross theft, सदारसन्तोदम् (सं. सदारसन्तोदम्) satisfaction of carnal desires with only one's wife, and lastly, इच्छाविहिपरिमाणः (सं. इच्छाविधिपरिमाणम्) limiting one's desires to a certain limit. The seven सिपसावत्त include three अनुव्वत्त and four सिपसावत्त.

The former are अन्यादह (अर्थ० अण्टादह) indulgence in purposeless sin, दिग्गन (अर्थ० दिसीन्वय) limiting one's movements in a particular direction, उपभोग परिमाणपरिमाण (अर्थ० उपभोगपरिभोगपरिमाण) limitation of objects of use, as food, clothing etc They are also of two types objects consumed by one use, as food etc, and those not so consumed the objects of the former type are denoted by परिभोग and those of the latter type, by उपभोग, objects like clothing and house The four शिक्षाव्रतस्य are सामाख्य (स सामाख्य) good conduct or avoidings infel activities and performing pious actions, दशवर्गस्य (न देशवर्ग शिक्षा) limiting of activities in directions and objects, पासहोववास (स पापधोपवास) observing fasts (already referred to in the annotations—page 58) अतिद्विसन्निभाम (स अतिद्विसन्निभाम) offering charity to guests, monks, nuns, and साधवास or the Jains It is also explained as, the earnest wish of a house holder at the time of dinner to share his dinner with any guest who might turn up accidentally at his door To these twelve is added, the final one—अपचिन्तनमारणान्तियसलेहणाद्भुसणाराहणा—or mortifying oneself by fasting etc at the approach of death. (For further refer) see उवासगदसाओ अहसुह (स यथा सुखम्) as you please मा पडियन्ध करेह (स अह प्रतिबन्ध न करोमि) I do not object उपसपज्जित्तणः (स उप+स+पद to accept) having accepted पहारेत्थ (स प्रधारितवत् or प्राधारवत्) Resolved, decided

10. *Gist* From that time, Chitra became a Jain, and learnt the principles of that faith, and practised austerities observed fasts etc, and supplied necessary things to monks, and served them समणोवासम् जायः (स धमणापासक जात) became a follower of Dhraman-ascetic-i.e. became a Jain अहिमयजीवाजीवे. (स अधिगत्जीवाजीव) knowing the objects having souls in them, and objects having no soul These are the two great categories--the soul and non soul,—the Sentient, and the non sentient The souls, in Jainism, are of two kinds, according to the bodies they inhabit--स्थवरजीव, lit immobile souls, but probably rather souls with hardly more than a kind of tactile preception These are of five kinds.--(i) Souls of mineral bodies, e.g stones, diamonds, etc (ii) Souls of water, e.g living organisms in water (iii) Souls of living beings in fire, the salamander of the ancients (iv) Souls of air, the breathing air is full of little creatures - (v) Souls in the vegetable kingdom, it has now been proved even by science that vegetables possess souls The other class of souls is called Tris, त्रस or mobile The former cannot move at its own will, while the latter to some extent can They are also classified as (i) possessing two senses, i.e. touch and taste, (ii) three senses, touch, taste and smell, (iii) four senses,

with sight also, (iv) five senses, with hearing also. There are nine qualities of soul, ज्ञेय being the chief one. It is unnecessary here, to enter into its details. The soul in its impure state is conceived in Jainism to have nine properties. (i) it lived, is living, and will live, (ii) it has perception and knowledge, (iii) it is not material, i.e. it has no touch, taste, smell or colour, (iv) it is the only responsible agent for all its actions, (v) it completely fills the body which it occupies, e.g. of an ant, or elephant, (vi) it enjoys the fruit of all its actions, (vii) it wanders in samsara, (viii) it can become सिद्ध in its perfect state, (ix) and it goes upwards. The soul, in its perfect condition, enjoys perfect perception perfect knowledge, infinite power, and infinite bliss. This is called the अननवपुण्य उपलब्धपुण्यप्राप्ति (ये उपपन्न पुण्य पण) one who has known merit and demerit. The former is a desirable activity like devotion to Arhats, etc. while पण is a sinful kind of Karma. The undesirable activity like sin, indolence, negligence, or engrossment in sensual objects causes the attraction of Karmic matter towards the soul, and then the soul is actually invested with such Karmic matter and becomes impure. आवसथस्यर दुशले (य आश्रयस्यसिद्धिर्निराकृतमभिप्रेत्यनवपुण्यप्राप्ति) (दुशले) in all those mentioned in the compound beginning from आवसथ and ending in मोक्ष in the compound.

physics (a science which shows the relation between I and non I, or between man and the universe), seven principles or तत्त्व are recognised. They are जीव, अजीव, आश्रय, बन्ध, सवर, निर्जरा, and मोक्ष. In this, two more are added, किरिया or क्रिया, and अपिगर्ण or अधि-करण. जीव and अजीव are in combination and the link that unites them is Karma. The soul and the non soul have already been considered. We have to deal with the forging and falling away of the fetters of Karma. There are two steps in forging the fetters of Karma. (i) the movement of Karmic matter towards the soul (आश्रय) and (ii) the actual inflow of, or bondage of the soul by Karmic matter (बन्ध). There are two steps also in the freeing of the soul from this matter--(i) the stopping of any fresh material ties (called सवर), (ii) and the shedding of the matter (निर्जरा) in which the soul is actually enveloped and bound. The end of all this process of Karma—shedding is मोक्ष निर्वाण, or liberation or emancipation, which is the goal of life of every true Jain, rather every sensible man. The soul is affected by रागद्वेषरतिमोह etc in the four passions anger, pride, deception and greed, helped by the activity of the mind, body and speech. Such a soul is in a state of receiving Karmic matter into it. The name given to this activity is Yoga (योग), and the attraction of Karmic matter thus brought about is called Karma movement (आश्रय), the

thus तत्त्व or principle. The condition of the soul which makes आश्रव possible is called भावास्रव (Subjective Asrava) It is of 32 kinds The matter attracted by soul is called द्रव्याश्रव (objective आश्रव), it is the vicious, relentless vigilance of matter to run and to embrace the soul, in its ignorance and infatuation, as much as in its enlightenment and discrimination, that is, in Jainism, called आश्रव. The actual investing of the soul by the Karmic matter which has flowed into it is called bondage or बन्ध Physical condition that allows this activity is called भावबन्ध, so also the matter mingling with soul is called द्रव्यबन्ध By religious observances etc सवर is possible, and no new material ties are allowed to form निर्जरा means falling away of the karmic matter from the soul Through austerities, this may be attained, or an opposite feeling to that which has occupied that soul may create this तत्त्व The natural maturing of Karma and its separation from the soul is called सविपाक-निर्जरा Inducing a Karma to leave a soul by means of contrary Karma, or by means of austerities, is called अविपाकनिर्जरा (riddance without fruition of Karma) मोक्ष is complete freedom from Karma When eight Karmas, घातीयs and अघातीयs) have been dispensed with, this state is possible किरिया and अभिवरण do not seem to have had their places in later works in Jainism, but

they have been referred to by the canonic works. क्रिया means bodily action, which is sinful and faulty. अधिरग्ण means a means or a weapon such as a sword, or club which creates sinful acts. अस्तहिज्जे (स असाहाय्य) one who does not desire the help of others even in great distress, a high-spirited Shravaka prepared to endure the results of his own Karma. सुवण्णः (स सुवर्ण) गरुड रक्खसः राधस गरुड गरुड महोरगाइहि (स मंशोरगै) by big serpent. अणइकमणिज्जे (स अनतिक्रमणीय) not to be swerved by. निस्संकिण (स निशक्तिन) without doubts. निच्छंखिए. (स निष्प्रभित्त) without desires as to the solution of doubts—*i. e.* without hesitation in the observance of the precepts of the religion निव्वित्तिगिच्छे. (स निर्विविक्तित्त) without uncertainty लब्धहे. (स लब्धार्थ) one who has known the sense (अहे), lit लब्ध obtained सद्वियहे. (स प्रवित्तार्थ) one who has accepted the sense पुच्छियहे. (स पृथार्थ) one who has questioned the sense. अद्विगयहे विणिच्छियहे. (स, अधिगतार्थ विनिधित्तार्थ) one who has understood and hence become definite about the sense of the religion. अट्टिमिज्जपेम्माणुरागरत्ते. (स असिय+मब्बा+प्रेम+अनुराग+रक्त) being attached (रक्त) with love and liking (अनुराग) from the depth of his bones and marrow (मब्बा) अयमाउसो. (स अयम्+आयुष्मन्) This Sir अहे: True सेसे अणहे (स शेष अनर्थ) all else (शेष) is untrue, useless for the soul. शेष does not exactly denote other faiths. The rest. may mean other things

of the world, except the religion preached by the Kevalins ऊसियफलहेः (स उच्छिद्रतस्कटिक) or (उच्छिद्रतपरिघ) This seems to have been explained in many ways. Firstly, it is explained as—उच्छिद्रत उन्नत, स्कटिक इव स्कटिक नित यथा ते उच्छिद्रतस्कटिका . प्रवचनावाप्यापत्तिरुत्थमानता इत्यर्थः । which means, a person with a mind as pure and transparent as crystal. Secondly, as—उच्छिद्रत अर्गलास्थानाद् अपनीय उद्भीकृत तिरस्वीत यथादपथाद् भागाद् अपनीत परिघ अर्गल यथा ते उच्छिद्रतपरिघा । which means, a person who has raised up (उच्छिद्र) a door-bolt (परिघ) and opened the doors. Further—ओदारातिरेकात् अतिशयदानदायित्वेन मिथुवणा गृहप्रवेशार्थं अन्तर्गलितगृहद्वारा इत्यर्थः । a person who unbolts his doors for the sake of allowing the beggars to enter his house, due to his profuse generosity, and benevolency. अयंगुय-दुयारे (स अपातद्वार) one, with his gates open to all चियत्तन्तेउरघरप्पवेसे. [(चियत्त—?) स अन्त पुरगृहप्रवेश] whose entrance to their houses and harems is liked (चियत्त) by people. चाउहसट्टमुद्दिट्ठपुण्णमासिणोसुः (स चट्ट-दशी+अट्ठी+उदिट्ठ+पौर्णमासीपु) on the fourteenth, eighth, Amavasya and fullmoon days. पडिपुण्णं. (स प्रतिपूर्णम्) full समणेनिगन्थ The tieless (निर्ग्रन्थ) Shramanas—ascetics—Jain monks. फामुपसणि-ज्जेण (सं प्रामुक्+एप्पत्तीय) without life (प्र+अमुक्) and so unobjectionable (एप्पत्तीय) for a monk to be had. असणपाण असा (food) and पान (drinking) प्याम स्ताहमेण (सं खाय्याहे) by (giving) dried fruit and sweetmeat पीडफलमसेज्जासंपारेणः (सं. पीड+फल+सद्व्या+सं-

स्तरैः) with a seat, a wooden plank, bedding, and mat. वस्त्रपडिग्गहकम्बलपायपुञ्छणेणं (स वस्त्रकम्बलपादप्रोञ्जनैः) with clothes, blankets, and cloth to wipe off feet (पादप्रोञ्चनम्). औषद्धमेसज्जेणं: (स औषधमेपज्यै.) by drugs and medicines. पडिलाभेमाणे (स. प्रतिलभ्यमान) making them get—i. e. giving or offering to the monks Giving necessary articles and an abode to a monk is a duty of a Jain layman or धावक सीलव्यय (शीलव्रतस) are the five Anuvratas.

11. *Gist* Then, Chitra, having completed his mission with the king, Jitashatru, was allowed to go by the King Before returning, he paid a visit to Kesi, and requested him to visit the town of Seyaviya. The monk was unwilling to go because of the unrighteous conduct of King Pradeshi, however, Chitra was successful in persuading the monk to accept his invitation सज्जेइ: (स सज्जति) gets prepared. मम पाउगं (स मम प्रायोग्यम्) acceptable, fit to be used on my behalf. जहाभणियं: (स यथाभणितम्) as spoken (by me). विन्नवेहि. (स विज्ञापय) request पुरिसयगुणपरिनिखंतं (स पुरुषबाहुणपरिनिखंतं) surrounded by an aggregate (बाहुण) of men पासादीया (स प्रासादिना) fine, beautiful दरिसणिज्जा. (स दर्शनीया) worth-visiting अभिरूपा (स अभिरूपा) Excellent Liverpleasing समोसरइ. (स समवसरत) Visit Imp 2nd plu. from सम्+अप+इ आढाह (स स्त+इ to honour, to pay regard to) honours परिजाणाह: (स परिजातति) under-

stands तुसिणीय (स तुष्णिक) Silent दोच्चं (स द्वि)
 Twice तच्च (स द्वि) Thrice जहानामय (स यथानामक)
 of a certain name घणसण्डे (स वनसण्ड) a forest
 region सिया (स स्यात्) there be—suppose there is
 किण्हे (स कृष्ण) 'dark किण्दोभासे (स कृष्णाभास) of
 a dark appearance अभिगमणिज्जे (स अभिगम्य) worth
 approaching दन्ता (स दत्त) Yes मिलुगा A type
 of birds पावसउणा (स पापानुना) birds of prey,
 wicked birds ठियाण (स स्थितानाम्) of (those who
 are) residing there सोयसग्गे (स सायसर्ग) full of,
 उपसर्ग or troubles पयामेव (स पयम्+एव) so also
 Similarly समोसरिस्सामि fut of सम्+अव+स् I shall
 approach कायडव (स कर्तव्यम्) to be done Pot
 pass put from क ईसर (स ईश्वर) A lord तलवर
 (स) A guard सत्थवाहप्पमिइयो (स सार्थवाहप्रभृतय) the
 caravan leaders and others सार्थवाह also means a
 great merchant पड्डिलामेस्सन्ति (स प्रति+जम्) will
 offer fut पाड्डिहारिण (स प्रतिहारिणेन) by an article
 lent to a monk for some time, which he has to
 return to the giver after use उचनिमन्तिस्सन्ति
 (स उप+नि+मन्) will invite fut अविद्याइ (स अपि च,
 moreover) Here it carries practically no meaning

12 Gist Then Chutra returned to Se-
 yavva and instructed the keepers of the
 Arigavana to receive respectfully the monk Kesi,
 when he came to that place, by giving him a
 suitable residence, and he also told them to
 inform him of his arrival उज्जाणपाहय (स उज्जाण

पालका) keepers of the garden आगच्छिञ्जा (स आग-
मिष्यति) will come वन्दिञ्जाह. (स वन्दितव्यम्) should be
saluted उग्राहं (स अवग्रहम्) proper and permitted resi-
dence for a monk He is to have a suitable residence
with the permission of a Jain householder He
has also to get food and other necessary articles
from a householder, after his invitation or offer
आणत्तिय (स आग्रहम्) order आणाण (स आज्ञा) order
पडिसुणन्ति (स प्रतिभुवन्ति) agree to obey

13 Gist Chitra saw King Pradeshi,
he was well honoured by the King as his mis-
sion was successful Then, Chitra lived enjoy-
ing all the various pleasures of senses उत्तिः
(स, उत्ति) Above High Lofty कुट्टमाणेहि मुदङ्गमथयहि
(स आहोतमानै मुदङ्गमस्तै) with the heads or tops
of drums being sounded वत्तीसइवद्धयहि (द्वानिशादुद्धै
नाटके) by thirty two kinds of dances घटनङ्गीसप-
उत्तेहि (स वरतङ्गीसप्रयुक्ते) being performed (प्रयुक्ते) by
excellent young women उत्तमशिल्पिण्यमाणे (स उपनन्ति)
being treated with dances उवलालिञ्जमाणे (स, उ-
लालि) being treated, with sports

14 Gist ^{अर्द्ध} One day Kesi with five hun-
dred monks came up to Seyavuri, and took his
residence in the Mrigavana garden and began
practising his austerities पञ्चपिण्ड (स प्रत्यर्पयति)
Returns उगिण्डिता (स उग्रहित) having accepted

15 Gist The keepers of the garden,
knowing him to be Kesi, gave him all sort of

service and informed Chitra of the monk's arrival
 फह्याप (स कथाम्) the story, news अनुज्ञाणन्ति (स
 अनुचानन्ति) offer ओघारेन्ति (स अवधारयन्ति) Ascertain,
 make sure मगन्ते अवक्रमन्ति (स एकांते अवक्रमन्ति) Retire
 to one corner (एकान्त) (of the place) अवन्नमर्घं (स
 अन्यम्+अयम्) to one another सवणयाप (स अवणात्)
 by hearing समोसद्धे. (स समवसूत) Is arrived past
 part pass सपत्ते सप्राप्त पिय निवेदमो (स प्रिय निवेदयाम्)
 We shall relate the desired (news) पिय से भवतु
 (स प्रिय अस्य भवतु) May his desired (thing) happen
 May he be happy (to hear this news) कखन्ति (स
 कश्चिन्त) Long for

16 *Gist Chitra, being thus informed by the keepers saluted his preceptor, and gave presents to the news bearers and soon set off to see the monk* There, he heard a discourse from him आसणाओ (स आसनात्) from the seat अम्भुद्धेइ (स अम्भुत्तिष्ठति) rises up पायपीढाओ पचोरुद्धेइ (स पादपीठात् प्रवारोहति) descends from the foot stool पाडयाओ ओमुयइ (स पादुके अवमुयति) takes off his sandals—or shoes मगसाडिय उत्तरासङ्ग करेइ (स एक शायिक उत्तरासङ्ग करोति) placed his scarf on one side, wrapped his scarf round his face अञ्जलिमडरिय म्गहत्थे (स अञ्जलिमुकुञ्जितप्रहस्त) with his palms (अप्रहस्त) formed into a cavity (अञ्जलि) सत्तट्ट पयाइ (स सत्ताट्ट पदानि) Seven or eight steps करयलपरिग्गहिय सिरसा वत्त) (स करयलपरिगृहित शिरसावर्तम्) formed by palms raised over his forehead नमोत्थु (स नम अस्तु) Salu-

tations (to) । अरहन्ताणं. (स अर्हन्तय) to the Arhants, to those who deserve salvation संपत्ताण (स संप्राप्तानाम्) to those who have attained (the truth) तत्थगय इहगय. (स तत्रगत इहगत) (To him) who is there, (I) who is here पासड मे (स पश्यतु माम्) may he see me विडलं (स विपुलम्) plenty (of), much जीवियारिहं पीइदाणं (स जीवितार्हं प्रीतिदानम्) a gift given in love, which would be enough to maintain a person for his whole life सज्झय (स सञ्चयम्) with a flag वुसहिता (स अवश्य) having descended पज्जुवासइ धम्मकहाय जाव (स पर्युपासति धर्म कथा यावत्) The assembly waits upon, and the religious discourse, etc Here the description of the assembly, and the discourse, is left off The description is in Para 9, which may be read with this

17 *Gist* Chitra requested Kesi to give a sermon to his master, King Pradeshi, that he might change his conduct and lead a righteous life अहं (स अत्माकम्) Our आइन्नेज्जा (म आख्यास्यथ) If you relate, or give (a sermon on) होज्जा (स मविव्यति) would become

18. *Gist* Then, Kesi, the monk explained to Chitra that King Pradeshi had had no chance to hear the religion propounded by the Kevalins, or he was not inclined to make the best of the opportunity, when he had it He added that the monks do not of themselves treat religion It is only when the householders

request them to do so, that the monks give a discourse Chhīa, however, devised a plan to bring Pradeshi to Kesi, and then, he thought, a chance would arise for the king to induce (of course, without his intention to hear religion) the monk to preach religion चउहि ठाणेहि (स चतुर्नि स्थाने) in four ways or by four methods. केवलीपन्नं (न केवलप्रज्ञम्) expounded by the Kevalins, the perfect beings with perfect knowledge, faith, etc.—१ तीर्थंर सज्जयाय. (स श्रवणाय) to hear अभिसम्बुद्धि. (स अभिसम्बुद्धि) Receives, goes to कहुण (स कल्याणम्) good or auspicious मङ्गलं: (स) auspicious देवयं चेद्वयं. (स. देवत चैत्यम्) a Charya pertaining to a god अहुइं अर्थानि हेउइं: देव. पस्तिगाइं: प्रश्नानि व्याख्यानानि. (स व्याख्यानानि) explanations of religious matters पणं ठाणेजे (स एतेन स्थानेन) By this reason उचस्सयगयं. (स. उपश्रवणम्) Staying in an Upashraya गोचरगगयं (स गोचरगगयम्) When he is out for alms, food etc. जत्थवि (स यद्यपि) even though. अभिसमागच्छइ (स अभिसमागच्छति) comes across. अप्पाणं आमानम् आपरित्ता (स आवृत्य) having covered तं चैव सच्च भाणियवयं. (स. तद् एव सर्वं मणितव्यम्) all that which is described before is to be here We have to read all that is given before in a negative form, as if it is in an affirmative form आइहुण मणणं (स. आदिमेन मणकेन) as in the first description or narrative कहुं (स कथम्) How. आइस्सास्सामो. (स आख्यास्यामि) I shall expound or

relate कम्बोपदि (स कम्बोने) by people from Kamboja उवणयं उपणिथा (स उपनय उपनीता) brought (उपनीता) as a present or gift (उपनयम्) हव्य (स सयम्) Soon Of Guj हव गिलापलाह (स गलायस्व) be tired जगिलाप (स अगान) unfatigued पाडम्भूय (स प्रादुर्भूत) had been generated here, had come

19 Gist The next day, Chitra went to the king and requested him to accompany him to see the newly presented horses from Kamboja. The king also desired to test the horses. After a speedy ride in the chariot, the king felt tired and wanted rest. Chitra brought him to the Mrigavana, where Kesi was giving his religious discourse. The king, therefore, heard the voice of the monk addressing the congregation. He thought the monk and his followers were dullards. However, he inquired of Chitra who the monk was and Chitra told all he knew about the monk. The king asked him if the monk was a man fit to be approached by the king. Chitra replied in the affirmative पल्ल (स पल्लम्) Dawn, or morning पाडय्य भायाण रयणीय (स प्रादुर्भूतायाय रयन्याम्) The night having turned into day or morning पुल्लुप्पकमल सोमपुल्लिप्पिमि अतापण्डुरे पमाण (स पुल्लुप्पकमल सोमपुल्लिप्पिमि अतापण्डुरे पमाण) whitish (पमाण) morning, with blooming blue lotuses (पुल्लुप्पकमल) and gently opening (सोमपुल्लिप्पिमि) red ones (अतापण्डुरे) वयनिपमाय

स्सए (सं कृतनियमावस्यक) having performed necessary duties or rites सहस्सरस्सिस्सि दिणयरे तेयसा जलन्ते (सं सहस्सरस्मिन्ने दिनकरे तेजसा ज्वलति सति) The thousand rayed sun shining with brightness विपइया (सं विनीता) trained सामी (सं सामिन्) Sir, or master पासह पय पेगाइ (सं अमकानि) many जोयणाइ (योजना नि) 10 jan 10 उधामेइ (सं उदधमयति) Drove round उण्णेण उण्णेण तण्हाए (सं तृणया) by thirst रद्धवाएण (सं रथ वायुना) by the wind produced due to the speed of the chariot परिकिलन्ते समाणे (सं परिकलन्ते सति) being fatigued परावत्तहि (सं परावर्तस्व) turn back आसण अशानाम् समं श्रमम् किलाम (सं बलमम्) fatigue सम्म सम्यक् पयोणेमो (सं प्रविनयाम्) we shall remove or allay मोएइ (सं मोचयति) sets free Unyokes अपण्डिया अपण्डिता निव्विजाणा (सं निर्विज्ञाना) The ignorant कोस (सं कीदृश) Of what type सिरीए हिरीए उवगए (सं प्रिया हिया उपगत) possessed of lustre and modesty उत्तपसरीरे (सं उत्तप्तशरीर) having a bright body परिणामेइ (सं परिणामयति) digests खुआए (सं ब्रवीति) speaks स्वपेहेइ (सं स्वप्नेष्यति) thinks स्वाए (सं स्वकै) one's own पकाम (सं प्रकामम्) at will पचियरिस्सए (सं प्रविचरितुम्) to move about आहोहिए (सं आधोवधिक) अध अवधिस्स तद् अधोवधिकम् । तस्य ज्ञातो आधोवधिक । A person possessing a limited type of अवधिज्ञान अनाजीवी (सं अयाजीवी) living upon others, i. e. depending upon others for his maintenance as in begging अभिगमणिज्जे (सं अभिगम्य) worth approaching

20 Gist The king went to the monk

with Chitra and asked him if he possessed high *Avadhi Jnana*, and earned his livelihood by begging. The monk replied that the king's inquiry was rough and improper like that of the traders who wish to avoid tolls. And then, much to the king's wonder, he told the king what he had thought about the monk in his mind. The king, then, asked the monk how he had read his thoughts. The monk, in answer, explained to him the five kinds of knowledge according to Jain Metaphysics, of which, the monk said, he possessed the first four kinds of knowledge, excluding the fifth—*Kevala Jnana*, which only the perfect souls—*Tirthankaras* or *Arhats* possess. अदूरस्वामन्तेः (स) at a reasonable distance, not very far and not very near. दिद्या (स. दित्वा) having stood; indeclinable past part सेः It is an indeclinable used at the beginning of a sentence in the sense of अथ जदानामपि. (स यथानामपि) of a certain name. अद्वाणि-याः (स अद्वाणिज) traders in अद् jewels दन्तप्राणि-या (ग. दन्ताणिज) traders in ivory संगः दत्त मुक्तं (ग. दन्तम्) toll or tax. भंसिउकामा (ग. भंसिउकाना) desiring to break, or evade. विनयं (स विनयम्) decorum, modesty. ममं पामित्ताः (ग. मं प्रेय) seeing me. अट्टे समट्टेः (ग. अयं. समयं) (is it) all right? वेणुट्टेणं (ग. वेणुट्टेण) How, or by what means. दंमणे (ग. दंमणे) faith आमिनिपेदियणाणे (ग. आमिनिपेदियणम्)

knowledge derived through the five senses and the mind, the first of the five varieties of knowledge, it is also called मतिज्ञान सुयनाने (स धृतज्ञानम्) second of the five kinds of knowledge, obtained from the scriptures, scriptural knowledge ओद्दिनाने (स अवधिज्ञानम्) Direct knowledge of matter within a limit, got without the help of the senses and the mind, merely through the light of the soul, the third of the five kinds of knowledge, it is a kind of knowledge by occult powers मणपल्लवनाणे (स मन पर्यायज्ञानम् or मन पर्यवज्ञानम्) knowledge of other peoples' thoughts pertaining to matter, fourth variety of knowledge केवलनाणे (स कवलज्ञानम्) perfect knowledge, omniscience, knowledge which reveals everything, the fifth and the last variety of knowledge उगमदो ईहा अवाय धारणा (स अवग्रह ईहा अवाय धारणा) अग्रग्रह is general knowledge derived from the first perception of an object, the first of the four varieties of मतिज्ञान ईहा is dealing with perception to arrive at a judgment, reflection upon what has been perceived, second variety of मतिज्ञान अवाय is specific determination of a thing by the process of thinking and mental reasoning, e g this is a book and nothing else, the third variety of मतिज्ञान धारणा is memory or retentiveness, a kind of mental knowledge—मतिज्ञान जहा नन्दीय (स ययानन्दीसूत्रे) as described in the Nandisutra अहपविष्ट च अहवाहिर (स अहप्रविष्ट च अहवायम्) that

which is treated or found in the twelve sacred Angas (अङ्गप्रविष्ट) and that which is out side them. These two are the varieties of गुणनाग or गुणज्ञान. भाणियञ्चः (स. भणितव्यम्) to be spoken. दिष्टिवाचोः (स. इष्टिवाद.) The twelfth Anga of the Jains, said to be lost now. मधपञ्चइयं एओवसमियं (सं भवप्रत्यक्षि-
कम्) a variety of limited knowledge—अविज्ञान, produced by contact with the world of the gods and hell-beings. एओवसमियं (स क्षयोपशमिकम्) intellectual knowledge etc. got by the action of destroying the matured Karmas and forcing the immature Karmas to mature. These two—भग-
and क्षयो- are the varieties of अवधिज्ञान उज्जु-
मइ य विउलमइ यः (सं. ऋजुनति च विपुलमतिः च) ऋजुमति is simple mental knowledge; विपुलमति is a kind of telepathic knowledge; both these are the varieties of मन पर्यवेक्षण. इच्छेयणः (स. क्षयनेन) In this way, by this छउमस्येणः (स. छस्येन) by the knowledge of a छस्य, a person having the four types of knowledge but the last. The word is also used for every imperfect being.

६१. *Gist.* King Pradeshi asked permission to sit there, but the monk replied that the king himself was the master of that place and knew well where to sit. The king sat by him and asked him if the Jain monks believed that the soul and the body were one. The monk replied in the affirmative. The king argued that if it were so, his grandfather who had lived an impious life

must have been born in hell, and experiencing terrible pains. Moreover, the king was the loved son of his grandfather and so naturally the grandfather would come to tell his grandson not to lead an impious life, and suffer like himself. But, the grandfather did not come to tell him so, and hence the king said, he was right in believing that the soul and the body were one, and not different. The monk then asked the king as to what sort of punishment he would give to a person who would violate the modesty of his queen. The king replied that he would kill him with one stroke of his sword or would get his limbs cut off. The monk further inquired if the king would allow the person to go and warn his relatives that they should not follow his example, and suffer. The king said that he would not. Then, the monk said that so also the creatures in hell are not allowed to go and warn their relatives, because, firstly, those beings in hell are suffering terrible miseries and hence have not the time to think of earthly beings secondly, those beings are guarded by hell guardians, who do not allow them to leave the hell, thirdly, all the fruits of sins are to be experienced by those beings in hell, and lastly, the fixed number of years should be completed in hell, without which no hell-being could visit the earth. Hence, the monk explained, the king's grandfather could not come and warn him. इह (स इह) here

जाणर (स ज्ञाता) the knower सञ्ज्ञा (स सञ्ज्ञा) faith or right knoweldge पदञ्ज्ञा (स प्रतिज्ञा) thesis, determination दिद्वो (स दृष्टि) view रई (स रचि) religious liking or devotion तुला (स) standard माणे (स मान) measure यमाणे (स प्रमाण) authority समोसरणे (स समयसरणम्) religious quest अन्नोजोरो etc Here, the view point of the materialistics or those who are known in the Indian philosophic world as the Charvakas चार्वाकः, is set forth The philosophy of the Charvakas is stated in short as —

मस्मीभूतस्य देहस्य पुनरागमनं कुत ।

याचञ्जीवेत् सुखं जीवेत् ऋणं कृत्वा घृतं पिबेत् ॥

MEANING — From where is the burnt up body going to return? Hence, live happily till you may! Drink ghee, even committing debts in doing so! अज्जप (स आर्यक) grandfather जम्बुद्वीपे दीवे (स जम्बुद्वीपे द्वीपे) In the continent of जम्बुद्वीप The Jains believe that it is surrounded by water on all sides It is supposed to have innumerable द्वीपः in it तु भ यत्तव्ययाय (स युष्माकं वक्तव्येन) according to your saying कल्लिङ्गुम (स कल्लिङ्गुम्) spoiled by filthiness (कलि) समञ्जिणिस्ता (स समर्जितता) having earned कायमासे या किञ्चा (स कायमासे काल इत्ता) having the lathe proper time of death (कायमासे) अणपरेसु (स अणपरेषु) In any one of नैरह्यस्ताय (स नैरह्यस्ता) the state of being a hell being उपपन्ने (स उपपन्न) is born नसुप (स नसु) grandson कत्तेः वातं पिपेः प्रियं मणुषे मणोहं धेजे (स रचि) steady, or steadfast वेतासिप (स विश्वनीय) trustworthy समय (स सम्मत)

agreeable बहुमय (स बहुमत) much honoured अनुमय
 (स अनुमत) approved of रयणकरण्डमसमाणे (स रत्नकरण्डक
 समान) like a chest of jewels जीविउत्सविष (स जीवितो
 त्सविक) the joy of (his) life ह्रिययनन्दिज्जणे (स हृदयानन्द
 नन) causing joy in his heart उम्बरपुष्प पित्त दुल्लभे सयण
 याप (स उदुम्बरपुष्प अपि इव दुर्लभ भ्रमणाय) Rare even
 to hear of like the flower of Udumbara,
 also called गुर I flowers on this tree are rarely
 seen, and hence the metaphorical expression,
 especially used in case of sons who are the only
 ones to their parents किमद्ग पुण पासणयाए (स किमद्ग
 पुन दर्शनार) much less to see यएज्जा वदिष्यति भवाहि
 (स भए) be उववज्जिहिंसि (स उपपत्तयसि) you will be
 born सुपइट्ठिया (स सुप्रतिष्ठिता) well established समणा
 उत्तो (स भ्रमण आयुष्मन्) O long-lived monk ! Genera
 lly, this phrase is used by monk while address
 ing each other The king uses it here,
 perhaps to show that he is the equal of the
 monk इण्ड (स वण्ड) punishment निव्वसे
 ज्जासि (स निर्वर्तिष्यसि) you will inflict हत्थच्छिन्नम
 (स हस्तच्छिन्नकम्) cutting off of hands पाय पाद सू
 लाइय (स शलातिकम् or शलातिचम्) hanging, impaling
 on a stake सूलभिन्नम (स शूलभिन्नकम्) the same as
 above--or pierced by a pole or stake एगाद्वय
 कूडाद्वय (स एकाद्वय कूटाद्वयम्) deserving to be hit by
 one blow, and deserving his head to be cut off
 from his body and set rolling down like a peak
 of a mountain (रूट) severed from the mountain जीवि

याओ धवरोवण्जा. (स. जीविताद् व्यनरोविध्यामि) I would deprive (him) of his life. मुहुत्तगोः (स. मुहूर्तम्) for a moment; for a while वयामि वदामि. समाचरित्ताः (स. समाचरित्ताः) having acted. आवर्हः (स. आपत्तिः) pain, misery. पाविज्जामि (स. प्राप्स्यामि) I get. समाचरउः समाचरलु-
 Imp. 2nd plu. जह्वा ण अहं (स. यथा तु अहम्) as myself सणमविः (स. क्षणम्+अवि) even for a moment. पडिमुणिज्जासिः (स. प्रतिमुणिष्यसि) will you hear? नो इणट्ठे समट्ठे. (स. न एतदर्थं समर्थं) That is not possible (समर्थः). अयराद्धो अयराद्धी. माणुस्सं लोगं: (स. मानुष्यक लोकम्) To the world of human beings आगच्छित्तप्प (सं. आगन्तुम्) to come. Infinitive of purpose चउहिं ठाणेहिः (स. चतुर्भिः स्थानैः) by four reasons अहुज्जोययप्प (अपुना+उत्तम) born recently. नेरइए. (स. नैरविक) a hell being. मह-
 धूर्यं वेयण (स. महाभूतां वदनाम्) very terrible pain. वेदमाणेः (स. वेदमान) experiencing. इच्छेज्जाः (स. इच्छेत्) might wish. नवरपालेहिं (स. नगरपाले) by the guard-
 ians of the city of hell भुज्जो २=भुज्जो भुज्जोः (स. भूय भूय) again and again समहिट्ठिज्जमाणेः (स. सम+अधि-
 क्षीयमा) being managed, or looked after. निरयवेय-
 जिज्जंमि (स. निरयवेदनीयु) to be experienced (वेदनाय) in hell अक्खीणंसि. (स. अक्खीण) being not exhausted. अवेदयंमिः (स. अवेदितु) being not experienced अनि-
 व्विण्णंसिः (स. अनिर्विण्ण) being not destroyed निरया-
 उयंमि (स. निरयायुष) the period of life in hell. Loc. absolute construction. मरहादिः (स. मरहन्) believe. Imp. 2nd. Sing.

१२. Gist: The King confessed that the

illustration and the reasoning were clever and convincing but argu^t and said that if the creatures in hell could not come to the earth to warn their relatives of the evil following their sins, creatures born in heaven should be able to do so. He gave the instance of his grandmother who was a pious lady, and said that she might have been born in heaven, according to the belief of the monk. Then, she must come to tell him that doing good deeds in the earth was an asset after death and helped one to get into heaven. But, the King continued, as she did not come to him to tell that, he was right in believing that the soul and the body were one, and not different. The monk then asked the King if he would wait beside a latrine after bath and purificatory rites, only because some one called him to talk. The King replied in the negative, and added that it was due to the impurity of the place. The monk said that so also the creatures in heaven do not like to come to the earth because, firstly, they are engrossed in heavenly pleasures, and do not care for the earthly pleasures; secondly, their attachment to the heavenly things is much more than that to the earthly ones; thirdly, even if they wish to come to the earth, before they actually come up to the earth, the short life of the person to whom they want to come, has already ended; fourthly, heavenly beings can

not withstand the bad smell of the world of human beings. Hence, the monk told the King not to deduce that the body and the soul are one, only from the fact that gods do not visit the earth to warn their dear ones against sins, पन्ना उवमाः (गं. पन्ना उवमा) a wise simile. नो उवागच्छइः (सं. न उवागच्छति) does not come back or near अज्जियाः (सं. आर्याका) gran'mother. धम्मियाः धार्मिका. समणोवासियाः (सं. भ्रमणोवासिका) a follower of Jainism. सन्तो वण्णओ जावः all description to be understood—upto पुण्णोवचयः (सं. पुण्णोवचयम्) a collection of merit. देवत्ताः (गं. देवत्त) in godhood. तीसेः (सं. तस्याः) of her. उहुपडमा-उगंः (गं. आई (?) पडमाउगम्) with wet garments. Wet clothes are considered to be quite pure for the worship of gods. मिहारकडुउपहन्धगयं (गं. मिहारकडुउपहन्धगयम्) (१) इराणः) with a water jar (मिहार) and stand for burning incense in hand. कडुउपह also means a lile—Cf Guj कडो. देवकुलम् (गं) a temple वय-चरविः (गं. वयचरविम्) a latrine. वरज्जाः (गं. वरज्ज) would say. Pot, 3rd Sing. आगयहः (गं. आग-to sit) sit. Imp 2nd plu जिहहः (गं. स्वा-to stand) stand. Imp. 3rd plu. निस्सोयह. (निस्सोय) sit Imp 2nd plu. from नि+गह to sit. तुयहहः (गं. तुय+वर्तयम्) turn towards. Imp 2nd plu. अतुरः (गं. अतुरि) impure. सामन्तोः (गं. सामन्त) neighbourhood. दिवेदिः (गं. दिविः) by divine, or heavenly मुच्छिउरः (गं. मुच्छिउर) infatuated or engrossed in मिडेः (गं. मीड) Greedy. गदिहः (गं. गदिह) greedy or wistful. मरतोयवने. (गं. मरतोयवने)

addicted to sensual pleasures चेम्मे. प्रेम, चोच्छिन्नप्र-
 (स च्छिन्न) cut off संकन्ते भवद्ः (स स्रान्त भवति ।)
 takes it place; gets transferred into (divine love
 or attachment). इयणि गच्छे (स इसनी गच्छामि) I am
 just going मुहुत्ते गच्छे I am going in a moment
 अल्पायुषा. (स अल्पायुष) short living, having short lives
 कालधम्मुणा सजुत्ता भवन्ति* (स कालधर्मेण सजुत्ता भवन्ति ।)
 die, lit. become united with the nature of time
 (which is death) The monk wants to say that, inspite
 of the causes given by him showing why the heavenly
 beings do not return to the earth to warn
 others, it may some time happen that a heavenly
 being might wish to return, but he says, during
 the time that he thinks of doing so, the human
 being for whom he wishes to go there is already
 dead, as even a moment of heavenly beings is
 more than the life time of an average human
 being उराले (स उदार) strong. पडिक्कले प्रतिकूल. पडि
 लोमे (स प्रतिलोम) opposite, disagreeable, unpleasant
 उट्ट (स उर्ध्व) High जोजणसयाइ (स योजनशतानि) hun-
 dred yojanas अभिसमागच्छइ (स अभिसमागच्छति) rises
 up (high)

23 Gist The king continues his argu-
 ment and says that once while he was in his
 court, a thief caught red handed was brought
 to him by his police officer The King got him
 put into an iron chest whose joints he got sealed

with iron and tin. After a few days, when the chest was opened, the thief was found to be dead. The King said that as there was no hole or crack in the chest that the soul of the dead man might have gone out, he was justified in believing that the soul and the body were one. The monk, however, gave the analogy of sound produced in a closed palace, and yet travelling far off and said that the movements of the soul were unobstructed and asserted that the soul would go out even by breaking through stones, mountain caves or earth अणुग. अनेक, गणनायक. (स गणनायक) chief of guilds, दण्डनायकः (स. दण्डनायक) chief of police ईसर. (स ईश्वरः) a landlord. तलवार (स) a city-guard मांडविय (स मांडविक) यह प्रत्याक्षप्रमाण माननगदि नास्ति तन् मध्य तस्य अधिष्ठाता मांडविक the person in charge of a place situated very far from a village or city, it also means merchants कोटुम्बिय (स कोटुम्बिक) head of a family इक्ष्म. (स इक्ष्म) a rich person सेट्टि स थेट्टिन् a Sheth; a chief merchant सेनापति सेनापति स-ययाद (स सार्वाह) a caravan leader मन्त्रि मन्त्रिन् गणक (ग गणक) an astrologer दोयारिय. (ग दोयारिक) a gate-keeper. अमल्य (स अमल्य) an administrator. सेट्ट. (स सेट्ट) an attendant पोटमह (ग पोटमह) an aid-de-camp; some take him as the King's jester नगर-निगमदूत (स नगरनिगमदूत) messengers from towns where there are no taxes (नगर) and towns where merchants dwell (निगम) in a large number. संघियदूतः

(स सन्निवर्त) by the frontier guards नगरगुप्तियाः
 (स नगरगुप्तिया) Kotwals, or city guards ससन्धः.
 (स समान्यम्) with witnesses सलोहः. (स सलोहम्)
 with stolen property सगेवेजः (सं समवेयम्) with a
 necklace. अवओडयन्वणवद्ध (म अवओडयन्वणवद्धम्) with
 the arms and hands tied up at the back अडकु-
 र्भीष्टः (स अडकुर्भीष्टे) in an iron-jail or chest अडमप-
 ण पिद्धान्णम् (म अडमपण पिद्धानेन) with an iron lid
 पिद्धानेमि (म पिद्धानेमि) I get closed अपण (स अपेन)
 with iron तडण (स तडण) with tin आयावेमि.
 (स आयावेमि) I get heated आयपद्धयणहि (स, आत्म
 प्रत्ययिर्क) by (persons) of my own confidence or
 trust. उगलच्छावेमि (म उगलच्छावेमि) I get opened
 राइ (स राइ) cleft अन्तोर्हितो (स अन्तोर्हितो) from inside.
 निर्गम (स निर्गम) went out होजा भवेत्--if these
 were, 1st sing कडागारसाला (स, कडागारशाग)
 a chamber (शाला) in a mansion (आगार) carved out
 of rock (कट), or a mansion of the shape (आकार) of a
 rock सिया (स स्यात्) suppose there be, or there were
 1st sing अन्तो- to be, 3rd sing. दुदधोलिप्ता (स द्विधालिप्ता)
 plastered on both side गुत्ता (स गुत्ता) well-protect-
 ed गुत्तद्वारा (स गुत्तद्वारा) having secret-doors निवाय-
 गम्भीरा (स निवायगम्भीरा) sheltered from wind, and
 solemn मेरि (स) a drum घणनिचितनिरन्तरनिच्छि-
 द्वाइ. (स घणनिचितनिरन्तरनिच्छिद्वानि) firm (घन), strong
 (निचित), and without a breach (निरन्तर) or a hole
 (निच्छिद्वानि). दुवारवयणार्हः (स द्वारवयणानि) the panels of
 the doors पिद्दे (स पिद्दे) shuts बहुमज्जदेसभायः

(स. बहुमध्यदेशभागे) In the right centre of (the room).
 तालेजाः (स. तालयेत्) would beat or sound. अप्पडिहय-
 गर्हः (स. अप्रतिहतगतिः) unobstructed in movements.
 पुद्विः पृथ्वीम्. मिच्चाः (स. मित्वा) having broken. पश्ययं:
 पवर्तम्.

24. *Gist: The King argued further and said that one day he killed a thief and got him placed in a locked and sealed iron-chest. After a few days the King found the chest full of insects or germs. There was no crack or hole from which they could enter inside, so the King thought that he was right in his belief that the body and the soul were one. Kesi replied that soul enters inside anything like fire which enters into a solid piece of iron, though there are no holes etc. in it. पश्यदृष्टिः (स. प्रत्ययिष्यैः) by (men) of confidence or trust किमिदं (स. इमिदं) a chest of insects or germs. धन्तपुत्रेः (स. ध्यातृपूर्व,) before being heated. धमात्रियपुत्रे (स. ध्यातृपूर्व) before being purified by heating. अग्निरपिणयः (स. अग्निरपिणयः) transformed (परिणत) into fire*

25. *Gist: The King continues and says that if the soul were different from the body, and the soul were always the same in the body of a child as well as in that of a young man, a child must be able to discharge five arrows from a bow like a young man. But, he said, as in every-*

the body and the soul were the same. The monk, however, explained this difficulty by saying that the body is merely a means of the soul to act, and it was because the means—the body of the child—is deficient that the child is not able to do what a grown up man can do, it is parallel to the case in which a bowman has got a worn out bow, due to which, inspite of his skill, he can not do as good and efficient work as with a new bow सिन्धोवमय (स सिन्धोवगत) possessing skill (शिल्प) or art एभू (स प्रभु) ble, or powerful पञ्चकण्डर्ग निसिरित्तर (स पञ्चकण्डक निस्सारित्तर) to discharge (निस्तारितुम्) five arrows मन्दविज्ञाने (स मन्दविज्ञान) dull in intellect, or possessing light knowledge—little knowledge जात्र मन्दविज्ञाने means बाह जात्र मन्द० dull in intellect when a child नवण घणुणा (स नवेन घणुना) with a new bow नवियाण जीवाण (स नवनिया ज्याया) with a new bow-string उल्लुणा (स ईलुना) with an arrow निउण (स निपुण) clever कोरिल्लियाण (स कोरित्तेन[?]) worm-eaten of Guj काहलु अपज्जत्ताइ उवगरणाइ हवन्ति (स अर्थाप्तानि उपकरणानि भवन्ति) The means or instruments (उपकरणानि) are deficient (अपर्याप्तानि) अपज्जत्तोवगरणे (स अपर्याप्तोपकरण) with deficient means

2c Gist The King carried forward his arguments and said that if the soul of the man in youth and old age were the same the man in his old age must be able to carry the same load as in his youth, but, in life, it was not seen so,

and, hence, the king affirmed that his faith in the oneness of body and soul was well-established. Kesi, however, replied that the body is merely an instrument for the soul's activities, and so, if the body is young and powerful, a man can carry a heavy load; and if the body is old, a man can not do so. It was parallel to the case of a man carrying a heavy load in a pair of pans with a new bamboo and new pans, while the same man cannot do so with an old bamboo and old pans. अयमारगे (न. अयमारम्) a load of iron. तडय (स तपु) tin सीसगः (स. सीसक) lead. परिवहिस्यः (म परिवहितुम्) to carry. जुष्णे. (म. जीर्ण) worn out (on account of old age) जराजजरियदेहेः (म जराजजरितदेह) with his body worn out, or shattered due to old age मिडिलरलितयाविणट्गत्तेः (स मिडिलरलितयाविणट्गत्त) having limbs destroyed or deteriorated by loose folds and skin (हस्त)-दण्डपरिग्राहिय-ग्गतथेः (न. दण्डपरिग्रहिन+अग्रहण) his hand, carrying a staff परिवरपरिसडियदन्तसेदिः (म परिवरपरिसडियदन्तसेदि) with the row of his teeth, full of gaps (परिरल), and rotten (परिसडित cf. गुज सदेदु) आउरे (म. आउर) diseased. कितियः (म कृण) emaciated. पिमासिणः (स पिमासिन) thirsty, a diseased person, especially in fever, wants much water to drink, feeling himself thirsty every now and then. विहद्वियापः (म विहद्वियाप) a band formed of a bamboo, सिजपदिः (म सिजपदि) by loops of strings cf. Guj. सीघ. पन्थियविहद्वियापः

(स प्रस्थिरपिडकैः) by bamboo-baskets tied at the two ends of a pole (गुज छावडी घुण्णजइयाए (स घुण्णक्षतिका) worn eaten सिद्धिलतयापिणद्धे (स सिद्धिलतयापिणद्धे) fastened by loose strings of hemp (एक्) जुण्णोचगरणे (स जीणपिणरण) having old means or instruments

27 Gist The king still tries to affirm his point of view and says that once he weighed a thief when alive, and, then he got him killed by means other than that of cutting or wounding, but he did not find any change in the weight of the thief, when alive or dead So, the king saw that the soul did not add anything to the weight of the body, and hence, he thought that the soul and the body were one The monk solved this question by saying that the soul is like air which fills a leather-bag without adding anything to its weight जीवन्तग चेव तुलेमि (स जीव त एव तोलयामि) I got (him) weighed when alive तुलेत्ता (स तोलयित्वा) having weighed छविच्छेय अकुव्वमाणे (स छविच्छेदम् अकुर्वन्) not making any cutting (छेदम्) of the limbs of the body (छवि) मय (स मृतम्) dead आणत्ते (स अन्यत्वम्) otherness : a difference नाणत्ते (स नानात्वम्) variation ओमत्ते (स अवमत्तम्) loss in weight or deficiency तुच्छत्ते (स तुच्छत्वम्) lightness गुत्थयत्ते (स गुत्थम्) increase लघुयत्त (स लघुत्वम्) decrease जम्हा (स यस्मात्) १९ तम्हा (स तस्मात्) therefore Correlative of जम्हा यत्थी (स यस्मिन्) a leather-bag (Guj मशक?) पुण्ण पूर्ण अगुदलघुयत्त (स अगुदलघुत्वम्) neither the great-

ness nor the smallness पडुच्च (रा प्रतीत्य) depending on, dependant

28 Gist Pradeshi then, said that he could not see the soul of man anywhere in the body though he cut it into two, three, or number of pieces. He therefore, believed that the soul was not separate from the body. The monk reminded the king of the story of a wood-cutter, and told him not to imitate him. Then he told that well-known tale of the wood-cutter. Once a band of wood-cutters went into a forest to cut wood. They told one of them to prepare food while they were out on work, with the help of fire which was there, and further instructed him to get fire from wood if that fire got extinguished. Saying this, they went their way. After sometime the man got up to prepare food, he saw that the fire was extinguished, he went to the piece of wood shown to him by his friends but he could not see fire anywhere over the wood, he cut it into two three and numerous parts but even from within the wood he could not get fire. At last tired and dejected he sat down covering his face with his palms. The men from the forest returned after work, and found that their food was not ready. They knew all about the foolishness of the man, and

one clever man undertook to do the work, and ignited fire by churning pieces of wood, and got the food ready within a short time. The monk said that the King was even more foolish than the foolish wood-cutter in the story, as he wished to see soul, which is invisible in itself, though pervading the body which it inhabits, like fire in wood. सच्चो समन्ताः (सं. सर्वतः समन्तात्) on all sides. सम-
भिलोमिः (सम्+अभि+लोकयामि) I observe. पासामिः (सं. पश्यामि).
I see. दुदाफालियं (सं. द्विधास्कोटितम्) torn or cut into two.
चउद्दाः (सं. चतुर्धा) torn or cut into four pieces.
संखेजः (सं. संख्येय) numerous—in a number of—
फालियंमिः (सं. स्कोटयामि or पाटयामि) I get him cut or
torn. तोः तदा. मूढतराणः (सं. मूढतरः) more foolish. ताभ्योः
(सं. तस्मान्) from that. फट्टहारयाभ्योः (सं. फट्टहारकात्)
than that wood-cutter, lit. carrier of wood. वणस्थीः
(सं. वनार्थी) desirous of (अर्थिन्) wood. वणोपजीवीः (सं.
वनोपजीवी) living upon or maintaining themselves
by (selling) wood. वणगवेसणयाणः (सं. वनगवेसणाय) in
search of (गवेसण) wood. जोहं उयोत्तिम्. भायणं (सं.
भाजनम्) a vessel. गहायः (सं. ग्रहाय) taking, or having
taken. अडविं (सं. अटवीम्) a forest. अनुपविट्ठाः (सं.
अनुपविष्टा) entered. अगामियाणः (सं. अगमितायाम्) In a
place without villages. किञ्चिः (सं. किञ्चित्) some. देनं
(सं. देशम्) part. अनुप्यताः (सं. अनुप्राप्ताः) having reach-
ed or come up. एतोः (सं. एतस्मान्) from this. अहं
(सं. अस्माकम्) our—ours. मादेज्जासि (सं. गदिष्मति) you
shall prepare. विग्गहेत्ताः (सं. विष्मयित्वा) extinguished.

मुहुत्तन्तररस (स मुहुर्तांतरस्य) after a moment परियरय
 •धेइ (स परिकर बध्नाति) binds his loins, girds up his
 loins पासइ पासति पश्यति करसु (स परउ) an axe अ
 पासमाणे (सं अपश्यन्) not seeing सन्ते (स थात)
 tired तन्ते (स तन्त) gloomy, sorry परितन्ते tired
 निविण्णे (स निविण्ण) dejected एगन्ते एडेइ (स एकाते—?
 क्षिपति) throws on one side एड is a root which
 does not come from any तत्सम or तद्भव word
 It is a root peculiar to this language—Aidha
 Magadhi मुयइ (स मुयति) loosens—unbinds
 —ungirds साहिइ (स साधित) cooked ओहयमणसकण्णे
 (स अवहृतमन मङ्कल्प) his mental activity or thoughts
 (मन सकल्प) being destroyed (अवहृत), i.e. stunned or
 stupified चिन्तासोगसागरसंपविष्टे (स चिन्तासोकसागरस
 प्रविष्ट) plunged (प्रविष्ट) into the ocean of anxiety
 and sorrow करयलपल्लवमुहे (स करतलपर्यस्तमुख) with
 his palms (करतल) placed (पर्यस्त) or resting on his
 face अट्टझाणोचगण (स आर्तध्यानोपगत) engrossed in the
 feeling of affliction, or anxiety, आर्तध्यान is dejection
 at the separation of a beloved thing or at
 meeting with unfavourable circumstances भूमिगय
 दिट्ठिइ (स भूमिगतट्ठि) with his eyes fixed on the
 ground झियायसि (स ध्यायसि) thou thinkest or
 meditatest, झियायमाण (स ध्यायन्) pr part —meditat
 ing छेइ (छइ) shrewd दस्ये (स दक्ष) skilful पत्तडे
 (स प्राप्तार्थ) learned knowing the right thing उव
 एसलडे (स उपदेशलप) one who has got training

one clever man undertook to do the work, and
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 भिलोमि (सम्+अभि+लोक्यामि) I observe पशामि (स पश्यामि)
 I see दुद्वाफालिय (स द्विधास्कोटितम्) torn or cut into two
 चतुर्धा (स चतुर्धा) torn or cut into four pieces
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 फालियमि (स स्कोटयामि or पाटयामि) I get him cut or
 torn तो तदा मूढतराण (स मूढतर) more foolish ताओ
 (स तस्मात्) from that कट्टहारयाओ (स काष्ठहारकात्)
 than that wood cutter, lit carrier of wood घणत्थी
 (स वनाशी) denous of (अविन) wood घणोपजीवी (स
 वनोपजीवी) living upon or maintaining themselves
 by (selling) wool घणगवेसणयाण (स वनगवेसणात्) in
 search of (गवेसणा) wood जोइ ज्योतिम् भायण (स
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 taken अहविं (स अट्ठीम्) a forest अनुपविट्ठा (स
 अनुपविष्टा) entered अगामियाण (स अगामिरायाम्) In a
 place without villages विंचि (स विंचित्) some देसं
 (स देशम्) part अनुपत्ता (स अनुप्राप्ता) having reach
 ed or come up पत्तो (स पतन्नात्) from this अह
 (स अस्मात्) our—ours माहेज्जासि (स माहिष्यसि) you
 shall prepare विज्जवेत्ता (स विज्जविन) extinguished

मुहुत्तन्तरस्य (स मुहुर्तान्तरस्य) after a moment परियरय
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 (स प्रमाथ) learned knowing the right thing उव
 एसलट (स उपसन्त्य) one who has got training
 or instruction, well instructed सर (स शर्म) an

arrow, rather, a stick with an arrow-like shape and point अरणि (स) a kind of wood, used in churning wood to get fire महेइ (स मथ्नाति) churns संधुक्त्वेइ (स सधुक्नयति) blows fire, or kindles fire सुखासनवरगयार्णं (स सुखासनवरगतानाम्) they having sat on (उपगतानाम्) comfortable nice seats (सुखासनवर) अनर्णं & the figure & means असण पाण खाइम साइम. आसारमाणा बोसारमाणा (आसादमाना विस्वादमाना) testing and relishing आयन्ता (स आया या) those having washed their mouth and hands after dinner. चोक्का (स) clean Cf Guj चोक्कु This word seems to have a 'deshi' origin परमसुइभूया. (स परमसुविभूता) having become greatly purified, or clean परणट्टेणे (स एतापेण) due to this reason सुइइ (स उच्यते) is spoken or said

22. *Govt* The King stopped putting forward new arguments; but he asked the monk if it was proper for the latter to speak severely and reprimand him amidst such a large gathering. The monk asked the king if he knew of the conventions of punishments to offenders among the warriors, merchants, Brahmins and monks. He meant that the King had offended the monk as he did not come to him in the right spirit, and hence it was that the monk rebuked the King in mild yet effective words. But, the King replied that talking in an offensive manner had helped the king to know more of truth than it could have done otherwise.

wise Then, the monk said that the way in which
the king had behaved was right जुत्तप (स युत्त)
proper इय (स इति) thus तुद्ध (स) wise, or en-
lightened महामद्दण (स महामत्तानाम्) of great intellect
विणायाण (स विनात्तानाम्) of well-trained विन्नाणपत्ताण
(स विज्ञानप्राप्तानाम्) of one having a good learning of
a learned person उच्चावपद्दि (स उच्चारै) by vari-
ous types of words, by loud and mild (words)
आउसित्तप (स आलोषुम्) to reprimand to rebuke with
harsh words उद्धसणाद्दि (स उद्धवरानामि) by rebukes,
censure or contemptuous words उद्धसित्तप (स उद-
धसितुम्) to blame निम्भच्छणाद्दि (स निर्भर्त्तनानामि) by in-
sults निच्छोडणाद्दि (स निच्छोडनानामि[?]) by taunts,
or words defaming a person कइ (स कति) how
many? परिखाओ परिपद खत्तिय क्षत्रिय गाहाउइ (स
गृहपति) a householder इसि ऋषि or a monk दयासि
(स पत्ताम्) from these दण्डनीइ (स दण्डनीति) the mode
of punishment अपरउद्दइ (स अपराधयति) offends.
तएण (स तत्वा) by skin or bark वेढेण (स वट्टनन)
with a covering पललेण (स पललेन) by chaff वेढित्ता
(स वेत्ता) having covered by covering अगणिकाएण
(स अग्निकायन) by fire lit with the beams having
fire as then body : e by fire क्षामिज्जइ (स क्षाम्यते?)
is burnt (to death) अनिह्राई (स अनिष्टे) by un-
pleasant, or undesired अरुन्ताद्दि (स अकारै) by dis-
agreeable (words), or distasteful words अमणामाद्दि
(स अमनमै [?]) by disagreeable or distasteful (words)
यग्गुद्दि (स वाक्यै) by sentences, or speech उपाग्मिन्ता

(स ट्पालम्भ) having taunted, or rebuked कुण्डियालच्छ
 णम् (स कुण्डिकालाञ्छनम्) branded with a mark of a
 कुडी or burning pot of Gm कुडी सुणम् (स शुनम्)
 a dog कीरद् (स क्रियते) is made निव्विसम् वा
 आणविज्जद् (स निर्विषय वा आज्ञाप्यते) or, is ordered
 to leave the country नाद् अणिट्ठाहि (न+अति+अनिष्टे)
 not by very unpleasant वामवामेण (स वामवामेण)
 adversely दण्डदण्डेण (स दण्डदण्डेण) cloak'dly
 पडिक्कलपडिक्कलेण (स प्रतिहृत प्रतिकूलेन) antagonistic
 ally पडिलोमपडिलोमेण (स प्रतिलोमप्रतिलोमेन) contrarily
 विवच्चासविवच्चासेण (स विपर्यासविपर्यासेन) contradictorily
 वट्ठसि (स वर्तसि) you believe पढमिह्वण (स प्रथमेन)
 by the first (debate), i.e. in the first debate or
 conversation वागरणेण (स व्याकरणेन) by the reply or
 explanation here, conversation सलत्ते (स सलत्त)
 conversed, talked जद्दा जद्दा (स यथा यथा) as नाणोच
 लम्भ (स ज्ञानोपलम्भम्) The perception (उपगम) of
 knowledge वरण is already explained before, as also
 दसण and चीर उवल्लमेस्सामि (स उपल्लप्स्यामि) I shall
 get or gain व्यवहारया पद्दत्ता (स व्यवहारका प्रवृत्ता) are
 called, or enumerated as dealers (व्यवहारका) देह
 (स ददाति) gives नामेणे (स नाम+एक) one सग्गवेह
 (स सज्ञापयति) In Sanskrit the root in its causal form
 means, to make known to make acquainted with,
 to inform or to announce But here, the com
 to this work takes it to mean 'satisfying by pro
 per conversation'-i.e. "behaving properly" In
 the translation, I have kept that meaning, but

it may be translated by, one who gives but does not announce (to others his benevolence, and so on) The monk considers the king a dealer or a practical man—व्यवहारक or व्यवहारी, as he did give respect to the monk, though he did not show it or announce it in words, in the latter half of their conversation.

30. *Gist: Still, the King wanted to get more knowledge from the monk and asked if the monk could show him the soul in a concrete and visible form like an आमलक fruit in one's own palms* The monk in answer, by giving an analogy of the wind, showed to the king that soul and such other things like wind could not be perceived in a concrete form like that of the आमलक fruit; they could only be known by perfect beings—the Kevalins इयः (स इति) Thus, or such. समर्थाः (स. समर्था) able. करग्रहे (स. कर-ग्रहे) in the palm of the hand आमलयः (स आमलकम्) Guj. आमळु सरीसृगः (सं. शरीरात्) from the body. अभिनिवृत्तिज्ञः (सं from अभि+नि+वृत् to separate) having separated (absolute or indeclinable part), having taken out उपदिशति (स. उपदिशति) to show. वायुकाय (स. वायुकाय) wind. संवृत्ते (स. संवृत्ते) arose. तणवणस्तद्वृक्षः (स. तणवणस्तद्वृक्षः) grass and plants पयइः (स. पयइते) began to shiver. वेयइः (स. वेयइते) began to tremble. फन्दइः (स. फन्दइते) began to shake. घट्टइः (स. घट्टइते) began to collide उदीरइः (स. उदीरइते)

began to sound भावं (स) form or shape, or activity परिणमद् (स परिणमति) got transformed, all the present forms are used for the past सरूचिस्त (स सरूपस्य) of that having a form सवेयस्त (स स वेगस्य) of that having speed or velocity. दसद्विंशति (स दश+अर्धानि) ten things सच्चभावेण (स सर्व भावन) by all (its) aspects धम्मत्थिकाय (स धर्मास्ति कायम्) inherit—a medium of motion for soul and matter. Jainism divides the universe into six dravyas (द्रव्यः). These द्रव्यः have either the constitutional parts (प्रश्नाः) or they have not. Only time has not many प्रदेशः. A प्रदेश is an infinitesimal unit of space, Kaya (body) is the name given to a thing which has प्रदेशः. Time has only one प्रदेश. Therefore, it is not an अस्तिकाय. The other five are अस्तिकायः. The six subdivisions of अजीव are The soul (जीव), matter (पदार्थ), dharma (धर्म), adharma (अधर्म), space (आकाश), and time (काल). Here, all but time are अस्तिकायः. They are called so, as they have Satta (सत्ता)—existence and are therefore अस्ति (अस्ति) and they have many प्रदेशः, so काय. The soul has innumerable प्रदेशः, space has infinite ones, matter numerable, unnumerable, or infinite, and धर्माधर्मौ are immaterial (अमूर्तिक) and unbreakable, hence, cannot have any parts. The soul has elasticity, but its प्रदेश cannot be divided. Dharma is devoid of taste, touch, smell, sound and colour, and is continuous with the

universe (लोक). It is the principle of motion. It is an उदासीन cause for the soul to move, like water for fish. It is not, and can never be a प्रेरक cause and move the soul. It is but one, like अचर्य and space. Adharma is opposite of Dharma. It is like Dharma in other respects and acts as a passive cause of stationariness, like the earth to falling bodies. It is immaterial and one. Space (आकाश) gives to all souls and to all other substances place in the universe. It is but one. It consists of लोक (this) and अलोक (the world beyond). The five substances are found here असरीरवर्जः (स. अगरीरवद्रम्) detached from the body. परमाणुसंगलं (म. परमाणुपुद्गलम्) atoms (परमाणु) of matter. जिणेः (म. जिनः) a perfect being. उत्पन्नज्ञानदक्षजघरे (म. उत्पन्नज्ञानदर्शनधर) one in whom knowledge and faith have been generated—in Arhat सम्यक्सत्तां अन्तं करिस्सह वा नोः (स. सम्यक्सत्तां अन्तं करिस्सहि वा न) whether he will put an end to all the miseries born from his actions or he will be liberated from Karma and hence from the ममर.

31. *Gist.* The King still had some doubt to be cleared and he asked the monk how the size of the soul in the elephant's body and that of the soul in the body of an insect could be the same. The monk gave the illustration of a lamp illuminating a big chamber from inside, but not its outside; the same lamp illumines

a small space in that very chamber, but not the whole chamber, when the lamp is covered on all sides by a covering, so as not to allow the light to pass out of the covering. So also, the monk said, the soul enlivened a big body, and also a small body हृत्स्थिस्स (स. हस्तिन) of an elephant कुन्थुस्स. (स कुन्थो) of a कुन्थु a small insect अप्पक्कम्मतराए (स अपक्कर्मतर) of smaller actions अप्पकिरियतराए (स अपक्कियातर) of smaller activities अप्पासवतराए (स अप्पासवतर) of smaller passions. अथव has already been explained before. नीहार (स निर्हार) bodily care पर्देवं पलीवेज्जा (स प्रदीप प्रदीपयत्) would light that lamp ओभास्सइ (स अवभासति) brightens up उज्जोवेइ (स उद्योतयति) illumines तण्णइ (स तण्णति) warms, or heats up पभासेइ (स प्रभासयते) enlightens इड्ढरणं (स ?) इड्ढ is a देशी word and means a small or big cart, here, a measure of that name. Then इड्ढक or इड्ढव may mean something related to the cart, perhaps a measure smaller than an इड्ढ or गाड़ी, one that is used to make up a गाड़ी किलिञ्ज should rather have been किञ्जव २ ८ स किञ्जक, a basket of bamboo used for giving food to cows. Here, it means a basket, it would cover the lamp on all sides. गण्डमणिया should rather have been गण्डमणिवा, स गण्डमणिवा, a kind of measure of a country, perhaps a very current measure in those times, especially in Kekayardha. आड्ढणं. (स आड्ढेन) by an

आढक, a measure of corn अञ्जाढक (स अञ्जट) and all the names following it are measures of corn. पत्यणः (सं. प्रत्यकेन) by a प्रत्यक, a measure of corn of the Magadha country. चाउब्भाइयाण (स. चातुर्भागिका) by a Chaturbhagika. सोलसियाः (स योजसि) a fluid measure, one sixteenth of a Mani. अठमणि is a fluid measure one eighth of a Mani, so also चातुर्भागिका is one-fourth of a Mani, the following measures are the thirty-second, and sixty-fourth parts of a Mani दीवचम्पणः (स दीवचम्पकेन) by a lamp cover, a cover used to shade a lamp जारिसयं (स यान्तरकम्) of that type पुणरुम्मनिवद्ध. (पुनर्निवद्धम्) got as a result of former actions--actions in the previous birth योदि (स ?) seems to be a देशी word, meaning 'body.' It appears to be the same as the English word 'body,' a queer coincidence, perhaps, a sign of Aryan brotherhood of the past ?! निवत्तेहः (स निवर्तति) produces, or gets. जीवपदेसेहि (स जीवपदेसे) by particles of soul. सचित्त (स सचित्तम्) living सुद्धियः (स सुद्धम्) insignificant, or small.

32. Gist : The King was convinced that the body and the soul were different, but he could not at once give up his old faith, and accept that new one, as his father, grandfather and all his predecessors held the old view. He expressed this hesitation of his to the monk. The latter, therefore, told the former not to repeat

the mistake of the carrier of iron and repent likewise. The carrier of iron did not give up his burden of iron, when his friends told him to take up a load of other precious metal or gems instead. स्याणन्तरं (सं. तदनन्तरम्) after that. पित्रोः (सं. पितुः) of the father. बहुपुरिसपरंपरागतं (सं. बहुपुरिषपरंपरागतम्) brought down by a long series of ancestors. कुलनिरसिष्यं दिष्टिं छण्डेस्सामिः (सं. कुलनिभित्तं दृष्टिं त्यज्यामि) I shall abandon the faith (दृष्टिम्) supported (निभित्त) by the family (कुल). छण्ड is a देशी root. Cf. Guj. छोड़ु—to leave. पच्छाणुताविषः (सं. पश्चात्+अनुताविषः) one repenting afterwards. अयहारयः (सं. अयोहारयः) carrier of iron. अत्यर्थीः (सं. अर्थाधिन्) desirous of wealth. लुब्धकाः (सं. लुब्धकाः) greedy persons, hunters (for wealth). कंसियाः (सं. कांसियाः) longing (for wealth). पिपासियाः (सं. पिपासियाः) thirsty. पणियमण्डः (सं. पण्य-मान्डम्) merchandise (lit.-articles) for sale. आयायः (सं. आदाय) having taken. भक्षपाणपथ्ययणः (सं. भक्ष-पाणपथ्ययणम्) food, drink, and provisions for journey. छिन्नावायः (सं. छिन्नावायम्) where coming of persons was cut off, i. e. a place unfrequented by people. दीर्घमण्डः (सं. दीर्घ+मण्डम्) having long paths. अयमारः (सं. अय+आवरम्) a mine of iron. आरण्यः (सं. आरिजम्) spread. विस्त्रियणः (सं. विस्त्रि-यणम्) wide. सच्छण्डः (सं. सच्छण्डम्) with layers. उच्छण्डः (सं. उच्छण्डम्) with small layers. कुण्डः (सं. कण्डम्) opened up. गार्हः (सं.) much, immensely. अगार्हः (सं. अगार्हम्) very deep. अगमण्डः (सं. अगमण्डम्) receiv-

cle of iron iron-mine मणामे (स मन+आप्त [?]) as
 wished by the mind, dear to the mind
 बन्धितम् (स बद्धम्) to bind, infinitive of
 purpose-from बन्ध अद्वाणुपु-वीप् (स यथानुपूर्वम्) as
 before सपत्नियया (स सप्रस्थिता) started तड- (स त्रु)
 tin अप्येण (म अपेन) by little छट्टत्ता (स त्यक्त्वा)
 having abandoned, absolute participle छट्टेहि is Imp
 2nd Sing दूराद्वडे (स दूरादृत) carried from a long
 distance चिराद्वडे (स चिरादृत) carried for a long
 time अद्वाणवन्धणवद्धे (स अस्तिगाडव-धनवद्ध) bound by
 very strong or firm knots (बन्धन) जसिलिट्ट (स
 अञ्जित) it should have been असिद्धिल-*i e* अशिक्षित-not
 loose Otherwise अञ्जित means loose, which can
 not be the meaning looking to the context perhaps
 the scribe's or printer's mistake चणिय (स ?) this is
 a दशी word meaning 'strong', or 'fast जाहे (स यदा)
 when आद्ययणाहि (स आद्ययाने) by narratives पत्रयणाहि
 (स प्रज्ञापने) by requests, or precepts प्रज्ञापना or पत्रयणा
 is a special way of advising the public used by
 preceptors आद्यचित्तम् (स आद्यचित्तम्) to tell to per-
 suade. पत्रचित्तम् (स पत्रचित्तम्) to persuade (to advise,
 lit) ताम्र (स ताम्रम्) copper रज्य (स रज्यम्) silver
 रज्य रत्नम् पहर (स रत्नम्) diamond सार. (स सारनि)
 own विपयग (स विपयम्) sell गयेल्य (स गो+एल्यम्) a
 sheep अद्वाणलम्सिययदिसरो (स अद्वाणलम्सिययदिसरो)
 lofty eight-floored palaces कारायेन्ति (स कारयन्ति)
 cause to be constructed caus from क- to do अण्य
 माहेसि (स अण्यम्) from low + नील विदित्यमि

(स निधे) from the store, or treasure of money
 क्षीणपरिव्यय (स क्षीणपरिव्यय) consumed and exhausted-
 अधन्नो अपुण्यो (स अधन्य अपुण्य) unfortunate, and
 sinful अकार्यो अकथलक्षणो (स अकृतार्थे अकृतलक्षण)
 unsuccessful and possessing ill-ominous marks
 हिरिसिरिवल्लिय (स ह्रीथीवर्जित) devoid of shame and
 wealth हीणपुण्यखाडहसे (स हीनपुण्यचालुर्दक्षिण) horn on
 the चतुर्दशी of a month, bright or black, which is
 devoid of any merit, or wretched The birth of a
 child on the fourteenth of a month is considered
 to be inauspicious when the auspicious time of
 the day has passed off Cf Guj slang 'चडहसियो'
 —used for a man of bad, and mischievous conduct
 दुरन्तपन्तलक्षणो (स दुरन्तप्रातलक्षण) having evil (दुरन्त)
 and ill-ominous (lit low) signs नाईण (स शाहीन)
 to the caste-people नियमाण (स निक्कण) one's
 own-near relatives

33 Gist The King was now enlightened,
 and he replied that he would not act like the
 carrier of iron and repent afterwards He was
 then converted into a Jain and accepted the vows
 of a householder, and proceeded to go The monk,
 however, reminded him of the behaviour to be
 adopted before a preceptor, and told him that it
 was not proper for him to leave the monk without
 begging his pardon for his (King's) harsh words
 spoken in the beginning of their debate परम्य (स
 अत्र) here, in this way सवुद्धे (स) enlightened.

निसामित्तपः (स. निशमितुम्-श्रोतुम्) to hear. कइ आयरिया पन्नताः (स. कति आचार्या. प्रज्ञताः) how many preceptors are told (in the Shastras). तथो (स. त्रय) three. फलायरिपः बलाचार्य सिप्पायरिपः शिल्पाचार्यः. तिण्हः त्रिषु. यिणयपडिपत्ती. (म. विनयप्रतिपत्तिः) observance of modesty; service to the teacher पडडिय्याः (स. प्रयोजितव्या) should be adopted or observed. उचलेचयः (म. उपलेपनम्) be-
meaning. समज्जनः (स. समार्जनम्) sweeping (his house etc.). पुरओ. (स. पुरतः) in front. आणवेज्जाः (स. आनयितव्यानि) should be brought. मज्जावेज्जाः (स. मज्जितव्या) should be bathed, or मार्जयितव्या should be washed. मण्डावेज्जाः (स. मण्डयितव्या.) should be decorated. भोयावेज्जाः म. भोजयितव्याः, पुत्ताणुपुत्तीयः (स. पुत्रानुपुत्रिकम्) lasting upto sons and grandsons. कप्पेज्जा. (स. कप्पेत) should be granted. पासिज्जाः (स. पश्यत्) should see. अदग्गमित्ताः (स. अज्ञामयित्ता) without begging pardon for it. अन्ते उरपरियालः (स. अन्तःपुरपरिवारः) Retinue (परिवार) from the harem. भुज्जो २ः means भुज्जो भुज्जो (स. भूय भूय) again and again. तामित्तपः (म. शमितुम्) to get pardoned.

34. *Gist: The King, with his queen, paid a visit to the monk the following day, and asked the monk to excuse him for his harsh speech the other day, and heard a sermon from him. The monk advised the king to become of good conduct and lead a pious life, giving up his old irreligious conduct. The king, thereupon, promised the monk to do so, and said that he would divide his kingdom into four parts, assigning the first*

to the army, the second to the treasury, the third to the royal family, and the last to charitable purposes जह्येव कृण्वि (स यथैव कुण्वि) like Kṛṇvika पञ्चविधेण अभिगमेण (स पञ्चविधेन अभिगमेन) by five methods of approaching a holy person or deity The observance by a layman of the five rules includes—abandoning things with life or living beings in them, keeping properly non-living bodies such as clothes, ornaments etc covering the mouth with garments, folding of hands while entering an Upasāyā and concentrating the thoughts of his mind सूर्यकान्तप्रमुखाण (स सूर्यकान्ताप्रमुखाम्) to queens headed by Suryakanta पुच्छि पूर्वम् रमणिजे रमणीय पच्छा (स पश्चात्) afterwards नत्साला (स नृत्यशाला) a dancing-hall इन्धुवाडय (स इन्धुवाट) a Sugar-cane crushing machine or factory खलवाडय (स खलवाट) A threshing ground पत्तिष (स पत्तिष्ठ) full of leaves पुष्पिष (स पुष्पित) flowered पल्लिष फलित हरियगरेरिज्यमाणे (स हरितकरेरिज्यमान) beautified on account of the lustre of green vegetable अइव (स अतीव) much झडे (स ऽ) withered (जर्जर ?) पण्डुपत्ते (स पाण्डुपत्र) with yellow leaves सुकुरुष्यते (स शुष्कवृक्ष) with dried up trees जया (स यदा) when गिज्जइ (स गीयते) is sung दाइज्जइ (स दासते) is sung नचिज्जइ (स नृत्यते) is danced छिज्जइ (स छिद्यते) is cut मिज्जइ (स भिद्यते) is split सिज्जइ (स स्विद्यते) is boiled पिज्जइ (स पीयते) is drunk दिज्जइ (स दीयते) is given उच्छुब्भइ (स उत्क्षुब्ध्यते) is agitated, &c

busy. उड्डुड्डुजइः (स ?) the root seems to have come from उड्ड, a mortar used for pounding, the word, here, therefore, means 'is crushed with some pounding instrument' मल्लड्डुजइः (स मल्यते or मृद्यत) is unbed, Cf Guj 'ममळ' मुणिजइ. (स शयत) is known, i. e. separated or found out from the husks यजइः (स खाद्यत) is eaten पामोस्त्राईः (स प्रमुखाई) the chief (ones) लुभिस्सामि. (म ?) I shall vest, or put. दिवभइभत्तवेयणेहिं (स दत्तभृतिभक्तेनै) by (men who have been) given maintenance, food, or wages (वेत्तन) अस्सणं ४. means अमणपाणसाइमनाइम. They are in all four things, hence, stands the figure ४ उवक्ख डावेत्ता. (स उपसृज्य) having (got) prepared, seasoned, or cooked पणिययपहियाणं (स पधिरूपधिकेभ्य) to travellers, and way-farers परिभाएमाणे (स परिभज्यमान) being divided

35 Gist The King thenceforth, remained engaged in his religious duties, and began to be indifferent towards his kindly duties, and queen The queen being annoyed at this, thought to get rid of the king by poisoning him She tried to take her son Suryalanta in confidence but she got no support from him. Being afraid that her secret would be revealed by him, she herself poisoned the king one day जप्पमिइः (स दत्तभृति) from the time. तप्पमिइः (स तत्तभृति) from that time अणाट्ठाव माणेः (स अनाट्ठपणा) disregarding सत्थपमोएण. (स सत्थपयोगेण) by the use of weapon. अग्नि. अग्नि.

मन्त मन्त उद्वेस्ता* (स. उद्विद्य) having killed. उविस्ताः (स. स्थापयित्वा) having placed कारेमाणोपः (स. कारयन्ति) doing रहस्समेयं (स. रहस्वभेदम्) divulging of a secret छिदाणि (स. छिदाणि) defects भग्माणि (स. भग्माणि) secrets विचराणि (स.) work points अन्तराणि (स.) faults, पडिजागरमाणि (प्रतिचाप्रन्ति) watching विसप्प-जोमं पडञ्जइ (स. विषप्रयोगं प्रयुज्जति) adopted the means of poisoning विससंजुत्तं. (स. विषसंयुक्तम्) poisoned, lit. mixed with poison निसिरइ (सं. निस्सज्जति) offered. यायइ (स. हन्ति) kills शरीरगमि (स. शरीरगता) pertaining to the body, bodily उज्जलाविपुला (स. उज्ज्वला विपुला) severe and excessive पमाडा ककसाः (स. प्रमाडा कर्कशा) sharp and harsh. कडुया चण्डा (स. कटुका चण्डा) bitter and fierce निग्गा दुक्खा दुग्गा दुरहियासा (स. तीव्रा दुक्खा दुर्गा दुरभ्यासा) very distressing, painful and unbearable (दुरभ्यासा) वित्तजरपरिगयसरीरे (स. वित्तज्वरपरिगतशरीरे) with his body afflicted with bilious fever (वित्तज्वर) दाहवक्कन्तिण (सं. दाहावकांतिक) suffering from a burning sensation.

38 Gist The king saw that he was poisoned by his queen Suryakanta. But he owed no ill-will towards her, and went at once to the Posadha Saka for fasting, after giving his salutations to the holy persons and his religious preceptor Kis. There, he accepted all the big vows and renounced everything, including his food, and at last died in peace. In his next birth, he was born in the Suriyabha heaven as god Suriyabha

अत्ताणं संपलदं जाणीत्ताः (सं. आमानं संपलदं ज्ञात्वा) knowing himself cheated (by the queen) अप्पदुस्समाणे. (म. अप्रद्विपन्) not hating or having ill-feeling. पमज्झइः (स प्रमार्जति) Sweeps उच्चारपासवणभूमि (स उच्चारप्रवणभूमिम्) the latrine and the urinal पडिलेहइ. (सं. प्रतिलिखति) inspects, looks over whether they are clean or not. Some com. seems to take it as 'cleanses' दम्भसंधारणं: (स दर्भसंधारम्) the दर्भ-mat पुरस्थाभिमुखेः (स पुरस्तादभिमुख) facing the east. All these, spreading the दर्भ-mat etc are preparations for death well known in Jainism as अन्तुत्तु मरणं. संपलियद्व-संनिसण्णे: (सम्पर्बद्धसनिपण्ण) sitting in a cross-legged position, as in a पद्मासन. पुर्व्वि (स पूर्व्वम्) before, formerly. थूलपाणाइघाए (स थूलपाणातिपात) gross injury to beings पच्चाकराए (स प्रपाक्यात) renounced इयाणि: (स इदानीम्) now. कोहं (म. बोधम्) anger मिच्छादंसणसहं: (सं. मिथ्यादर्शनशब्दम्) the thorn of false (मिथ्या) faith. जोयं (स योक्कम्) yoke, here activity which is born from the yoke of duty. पुसन्तु. (स. सृजन्तु) may touch or overcome. चरमेदि (सं. चरमे) by the last ऊत्तासनिस्मासेदि (स उच्छ्वासनिश्वासेः) by inhalations and exhalations चोसिगामि (स खुसिगामि) I abandon. आलोइयपडिक्कन्ते: (सं. आलोचनप्रतिष्ठान) after making confession (of his sins) समादिपत्ते (सं. समधिपत्त) having obtained concentration of his mind उययायममाए: (म उरययममाए) in the birth place (उयया) of gods. वण्णयो: refers to a description of the birth of gods, which is drop-

ped here पञ्चसौख्यं पञ्चसिद्धिमात्रं गच्छति (स पर्याप्तिना पर्याप्ति-
भाव गच्छति) got perfection and fullness. It is of
five kinds: in आहार or food, body or शरीर, senses
or इन्द्रिय, respiration or आगवाण, and speech, or
भाषामग. Here, the question asked by Gautama,
in the first para of the book, is fully answered
by Lord Mahavir

37. *Gist* Thus, hearing all about the
previous birth of god सूरियाम, Gautama asked
his master as to where that god would be
born in his future birth. Lord Mahavir,
then, related the whole story of his future
birth in short and said that he would be born
in the country of मगधदेश, in a rich and pros-
perous family, and would be named सत्प्रतिज्ञ,
and his parents would celebrate his birth with
festivities and pomp. केवलम् (स कियत्तम्) How
much दिव (ग स्थिति) living lifetime, or period
of life पल्लिवोचमाइ (स पल्लिवोचमानि) A period of
time counted according to a simile of a well—
the time which is required to completely empty
a well which is one Yojana long and wide by
removing one luan after every hundred years
when it is filled up closely by the ends of hair
भरकल्लण (स भरकल्लेन) by the end of his birth
आउकल्लण (स आउकल्लेन) by the end of his life
अणन्तर (स अनन्तरम्) afterwards चय चइत्ता (स चय
नन चयत्ता) falling in degradation (चयत्ता) गमिहिइ

(स गनिष्यति) will go 2nd fut. 3rd sing उवयज्जिहिइः
 (स उपपत्स्यति) will be born 2nd fut from उप+पद,
 3rd sing महाविदेहे वासे (स) In the region of Ma
 havideha—a region of Karmabhumī, where the
 duration of time is always like the fourth Ara
 (a part of a cycle of time) There are fifteen
 regions of the abode of men of Karmabhumī,
 viz 5 Bharat, 5 Iravata, and 5 Mahavideha
 The fourth Ara here means the age of misery
 and some happiness It was in this age that all
 the Tathāmkaras were born अद्भुताइ (स आश्चर्यानि)
 rich दिक्ताइ (स दिक्ताम) lustrous जाण (स मान) cars
 जायरूप (स जातरूपम्) gold रययाइ (स रत्नानि) silver
 आयोगपयोगसपडत्ता. (स आयोगप्रयोगसम्प्रयुक्तानि) engaged
 (सम्प्रयुक्तानि) in money—making (आयोग) pursues
 (प्रयोग) विच्छड्डिय (स विच्छर्दित) having offered पडर
 (स प्रचुर) plenty पुत्तत्ताय (स पुत्रत्वे) in sonhood as a
 son पच्चायाइस्सइ (स प्रत्यानायिष्यति) will be reborn—
 from प्रति+आ+चद्, fut 3rd sing तस्सि दारगग्नि मग्ग
 गयस्सि चैव समाणस्सि (स तस्य दारकस्स गर्भगत एव) from
 the time whence that boy will be in womb This
 is loc absolute construction समाण stands for मति
 अम्मापिऊण (स मातापित्रां) of the parents दद्धा पदना
 (स दद्याप्रतिज्ञा) firm faith बहुपड्डिपुण्णाण (स बहुप्रतिपुण्णानाम्)
 full, or complete अद्भुत्तमाण (स अर्ध+अष्टगानाम्) seven
 and a half राइदियाण (स रात्रिदिवानाम्) of days and
 nights (राइ) बीइक्कन्ताण (स व्यतिनात्तानाम्) having elapsed
 अद्दीणपड्डिपुण्णपच्चिन्दिअसरीर (स अर्हानप्रतिपूर्णपञ्चेन्द्रियशरीर)

possessing a body endowed with full (प्रतिपूर्ण) five senses without defects (अहीन). लक्षणवञ्जनगुणोववेयं: (सं. लक्षणव्यञ्जनगुणोपपेतम्) possessed of merits, (as of) auspicious signs (लक्षण) and marks (व्यञ्जन). माणुमान्यमाणपट्टिपुण्यसुजायसत्त्वङ्गसुन्दरङ्गः (सं. मान+उन्मात+प्रमाण+प्रतिपूर्णसुजातसर्वज्ञसुन्दरङ्गः) with all limbs, well-formed, beautiful, and complete in breadth, height (उन्मात) and thickness (प्रमाण). ससिसोमाकारं: (सं. शशीसोम्याकारम्) having his form pleasing like the moon सोम्य-pleasing or calm. प्रियदर्शनः (सं. प्रियदर्शनम्) pleasing to see. पयादिसिः (सं. प्रभविव्यति) will be, or will be born. टिड्यडियं: (सं. स्थितिपतितम्) A practice handed down from one generation to another, e.g. celebrating the birth of a son. करेद्विन्ति: (सं. करिष्यन्ति) will perform. तद्वयः तृतीय. चन्द्रसूर्यदर्शनम्: (सं. चन्द्रसूर्यदर्शनम्) The practice of showing the sun and the moon to a child on the third day after birth. जागरियं: (सं. जागरिकम्) A vigil kept by the relatives on the sixth night after the birth of a child. The relatives wake for the whole night and see that no evil comes to the new-born babe, especially on the sixth night, when it is supposed, the Goddess of Fortune determines the fate of the child. पद्मारसमे: (सं. एकादशे) on the eleventh (day). संपत्ते: (सं. संप्रप्ते) having come. बारसाहे: (सं. द्वादशे) the twelfth (day). निद्विप्ते: (सं. निद्विप्ते) having been over. अमुदजायकर्मकरणे: (सं. अमुदजायकर्मकरणे) the act of cutting the umbilical cord at the time of birth; an impuro

ceremony performed at the birth of a child, संम-
 जिओवलिस्ते. (स संमार्जित+उपस्ते) (the precincts) being
 washed (संमार्जित) and measured. उवक्कडावेस्सन्ति:
 (स. उपस्कु. fut. caus.) will get prepared. भोजनमण्डपंस्ति:
 (सं. भोजनमण्डपे) in the dinner-hall, especially, a
 pavillion (मण्डप) built for holding a dinner. परिभु-
 ज्जेमाणाः (स परिभुजन्त.) eating, pr part. परिभाषमाणाः
 (स परिभाषयमाना.) sharing, partaking. पुरथोः (स. पुरतः)
 in front चदस्सन्ति: (म. वदिध्यन्ति) will say. नामधेज्जं:
 (स. नामधेयम्) the name. द्दपइओ य २. The figure २
 shows that the name is to be repeated twice, as
 a sign of calling the boy in future, by the same
 name अणुपुद्वेणं: (स. अनुपूर्वम्) one by one, in order-
 as described before. पज्जेमणं: (म. प्रजिमनम्?) Rite
 for the first feeding of a child. पज्जम्पणं: (स. प्रज-
 स्यनम्) Rite for the first-uttering of a child पडिच-
 द्दावणं: (म. प्रतिवर्षानकम्?) lit. every month of gro-
 wth; rather every birth-day; here, a rite connected
 with the birth day पचइमणं (स. प्रचक्कमणम्) the rite
 connected with the first walking of a child. कण-
 वेद्वणं: (स. कर्णवेधनम्) punching ears, rite connected
 with that. संवत्तरपडिलेद्वणं: (स. सवत्सरप्रतिवैखनम्)
 The ceremony connected with the first yearly
 birth-day, when the day is written down (प्रतिलेखन-
 चूलोपणयं. (सं. चूलोपनयनम्-चूडोपनयनम्) cutting of hair
 of a child for the first time; shaving अघ्राणि: (स
 अन्वाणि) others, गम्भादाणजम्मणाद्याइं: (स. गर्भाधान+जम्म+
 आदिवाणि) ceremonies as of pregnancy, and others

connected with the birth इड्डीसकारसमुदपणं (स ऋद्धि-सत्कारसमुदायेन) with a great deal of (समुदायेन) pomp (ऋद्धि) and dignity.

38 Gist Lord Mahavir further tells about the future of the by हृदयतिष्ठ and says that he will be brought up by five nurses and many other attendants brought from various countries of the world पञ्चधाईपरिस्मिते (स पञ्चधात्रीपरिस्मित) surrounded by five nurses खीरधाईप (स धीरधाया) by the nurse feeding him milk मज्जन स मजनम्) bath मण्डण (स मण्डनम्) decoration अङ्क (स अङ्कम्) lap The nurse who would fondle him on her lap -अङ्कधारी कोलावण (स कीडनम् or कीडापनम्) causing to sport or play A nurse was kept who would cause the child to sport or play चिलाइयाहिं (स ?) by those from Kirat चिलाइय or चिलाय means किरात a class of aborigines-भीला वामनिया (स वामनिका) dwarfish nurse बडभिया (स बटभिका) hump-backed nurse बन्वरो (स बर्बरो) maid from the Bubar country बडसिया (स बडशिका) maid from Bakush जोण्हिया (स योनिका) maid from an Anarya country named Yona पणविया (स प्रणविका) maid from Pranhava ईसणिया (स ईसणिका) maid from Isina वारुणिया (स वारुणिका) maid from the Varuni direction i.e. the western direction लासिया (स लासिका) maid from Lasika लडनिया (स लडुशिका) maid from Lakusa दमिली (स दमिली) maid from Dr mila सिंहली (स) maid from Simhal dupa or Ceylon पक्कनी (स पक्कनी)

maid from Pakvana मुरडी (म मुण्डी) maid from
the country of Murunda सररी (म शबरी) maid-
servant from Shabari पारसा (स पासीम) maid from
Persia The names of various countries enumerated
here show the geographical knowledge and the
commercial relations going on between India and
those countries The mention of Arabia Persia,
Western countries and some other Anarya coun-
tries is worth noting नाणादेसीप्रिदेसपरिमण्डियाहि
(स नानादेशीविदशपरिमण्डितामि) by maids dressed in various
dresses, both native and foreign सदेसनेयथगहियवेसाहि
(स स्वदशनपथ्यग्रहीतयेयामि) by maids dressed in costumes
in the fashion (नपथ्य) of their own country इहियनि
न्तियपत्थियचियाणाहि (स इहियचिन्तितप्रयितविजानन्तीमि) by
maids knowing the gestures, thoughts, and desires
of the child विणीया (स विनीता) trained, or
modest चेडिया (स चडिका) maid's चक्राल (स चक्रालम्)
a group चन्द (स चन्द) a party or group परिवुडे
(स परिवृत) surrounded धरिसधर (स धरिसधर) a cham-
berlain a eunuch महयर (महतर) elderly servants
हत्थाओ हत्थ साहरिज्जमाणे (स हस्तात् हस्त सहियमाण) being
carried or passed from one hand to another उव
नन्चिज्जमाणे (स उपवृत्त्यमान) being danced or tossed
परिभुज्जमाणे (परिभुजमान) being enjoyed or clasped
उपगृह्णिज्जमाणे (स उपगृह्यमान) being embraced अग्रा-
सिज्जमाणे (म ?) being closely embraced [अग्रेणित ?]
मणिकोटिमतलेसु (स मणिकुटिमनलेसु) on the floor studded
with gems परगममाणे (स परगममान) walking (गममान)

by the help of others गिरिकन्दरमहोणे विच चम्पगवर
पायवे (स गिरिकन्दरमहोनि इव चम्पस्वरूपादयः) like an excellent
Chimpaka tree deposited or growing (सह्येन) in a
mountain-cave निष्प्रायनिव्याधायंसि (स निर्वान्तिनिव्याधते)
in a place unexposed to wind and obstacles (व्याधातः).
परिवर्द्धिस्सइ (स परिवर्धिव्यति) will grow up

39 *List* The boy will be placed in charge
of teachers for being named in the 72 arts at the
age of eight सादरेगभट्ट्यासजायग (स सातिरेक+अष्टमर्षजातकम्)
grown (जात) little over (सातिरेक) eight years जाणिता
(स ज्ञाता) knowing सोभणसि (स सोभने) in nice
or auspicious- करण (स) part of a da-
नक्षत्रस नक्षत्र-constellation मुहुत्त मुहूर्त, time
उवणेहिन्ति (स उपवधिष्यन्ति) will take away. Then
comes the description of the 72 arts as found in
the Jain literature. The Brahmanic literature
speaks of 64 arts. The Jains seem to have mo-
dified and added a few more लेहाइयाथोगणियप्पहा
णामो सडनिग्यपजयमाणाओ वायत्तरि कलाओ (स लेहा
दिवा गणितप्रधाना मनुनिष्ठपर्यवसाना द्वान्ततिरगा) seventy two
arts beginning from writing (लगादिस) and ending
with (पर्यवसाना) the sound of birds (मनुनिष्ठ), the
chief one being mathematics (गणितप्रधाना) सुसओ
(स सूत्र) the Sutras अथओ (स, अर्थ) their meanings.
पत्तिक्कायेहिइ (स प्रवित्तियव्यति) will instruct सेहायेहिइ
(स निपायव्यतिनि) will teach लेह लेहम् for renderings
into English of all the arts, see the translation
दय काम नट्टे वृत्तम् धारय (स कवितम्) playing on

musical instruments सरगय स्वरगतम् पौनखरगय पुष्करगतम् जूय दूतम्. जणवाय (स जनवादम्) the art of oratory, eloquence पासग (स पाशकम्) dicing अष्टावय (स अष्टापदम्) playing on a board of eight squares—as chess पौरेकत्त (स पौरक्यम्) the art of protecting a city वगमद्विय (स उदकमृत्तिकम्) the art relating to the recognition of water and earth अज्ज (स आया) the metre Arya पहेलिय (स ग्रहेलिका) riddles माग द्विय (स मागधिकम्) the art of understanding Magadhi गाह गाथा गीदय (स गीतिका) of songs सिलोग श्लोक. हिरण्यजुत्ति (स हिरण्ययुक्तिम्) the art of purifying gold and silver सुधण्यजुत्ति (स सुवर्णयुक्तिम्) the art of testing and purifying gold चुण्ण चूर्णम् powder तरणीपडिकम्म (स तरणीप्रतिकर्म) the art of adorning ladies इत्थि खी. गय गज गोण a bull कुकुड (स कुक्कुट) a cock छत्त छनम् कागणि Kakini-काकिनी jewel Cha hravanti kings generally kept it दधुविल्ल (स दासु विद्या) Science of architecture नगरमाण (स नगरमानम्) city-survey or town planning ख घचार (स ख पादार) Camping the army चार Spying पडिचार (स प्रति चारम्) counter-spying बूढ-व्यूह—arranging the army पडिवूह (स प्रतिव्यूहम्) counterarranging the army चक्र चक्र गहल गहल सगड शर (cart) जुद्धाजुद्ध (स युद्धाजियुद्धम्) deadly fight अट्टि अरिष मुट्टि मुट्टि लया रता a whip इसत्थ इय्यदम्-इयु+अय्य arrow-throwing छरुण्यवाय (स लक्षप्रसाद) the art of fencing सह the handle of a sword धणुव्वेय (स धनुर्वेदम्) archery—the science of archery हिरण्यपाग (स हिरण्यपाकम्) molting gold and silver सुत्तसेइ

(स सूत्रवेद्यम्) the art of preparing various figures of threads for play बद्धखेटू (स कृतवेद्यम्) playing with a ball नालिया (स नालिका) a lotus-stalk पक्षच्छेजं (स पञ्चदशम्) the art of piercing the wings of a bird (पक्ष) in air (with an arrow) कडम् (सं कटक) an army सजीवं (स सजीवम्) the art of making alive a dead man निजीवं (स निजीवम्) the art of showing oneself dead करणथो (स करणाथ) by practice सेहावेत्ता (स शिक्षयित्वा) having taught उचनेहिद (स उपनक्षिपति) will take away

40 First Lord Mohanur relates the future of Dradhapraugna and says that the boy, even after attaining maturity, will not have any attachment for worldly pleasures. He would renounce the worldly life to be a monk and attain Kerala Jnana, then, living that life of a monk, he will reach his goal of liberation from this Samsara. उन्मुक्कालभाये (उ. उन्मुक्कालभाव) having passed his boyhood (सम्भाव) विद्ययपरिणयमेते (स विद्ययपरिणयमात्र) having passed the stage of a pupil (विद्यय) who is taught and kept. ज्योत्स्नमणुपत्ते (सं योवनमप्राप्त) having attained youth. वाचत्तरकलापण्डित (स ज्ञानसिद्धि-कामण्डित) proficient in 72 arts अष्टारसयिहृदेसिन्धुगार-भासाविसारय (सं अष्टदशविधदेशीयप्रभारविचारय) well-versed in eighteen kinds of varieties (प्रभार) of native languages (देशीभाषा) नवद्रुमसुप्तपट्टियोदय (सं नवा-द्रुमसुप्तयोधय) one whose nine sleeping or inactive (सुप्त) limbs have been awakened up. It means that

the child's nine limbs-eyes, ears, hands nose tongue, mind etc are not very active in that state of life but they do become active as the child grows up to be man गीतरइ (स गीतरति) fond of music सिद्धारागरचारूपेसे (स शृङ्गारागरचारूपे) putting on excellent dress fit for a visit to the house of love (lit amours) संगयगयहसियभणियचिद्वियविलास सलाचनिउणजुत्तोययारकुसले (स सङ्गतगतहसितभणितस्थितविलास सलाचनिपुणयुत्तोपचा कुसल) clever (निपुण) in keeping a proper (संगत) gait (गत) smile talk stand ng, love-talks and wise (कुसल) in employi ng suitable (युक्त) courtesy (उपचार) हयजोही (स हययोः) fighter on horse back बाहुण्मही (स बाहुप्रमर्दी) fighter with arms अलभोयसमर्थे (स अलभोगसमर्थ) capable of (समर्थ) full enjoyment of pleasures (भोग) वियालचारी (स विकलचारी) moving about (चारी) at any odd hour or time (विकल) : e fearless लेण (स लयन) resting house उवनिमन्तेहिन्ति (स उपनिर्मन्त्रयन्ति) will irritate सज्जिहिइ (स सज्जिष्यति) will be attached to गिज्जिहिइ (स गृभिष्यति) will feel greedily मुच्चिहिइ (स मुच्छिष्यति) will be infatuated with अञ्जोववज्जिहिइ (स अच्योपपस्यति) will be engrossed or absorbed in fut from अधि+उप+पद, Ardha Magadhi root-अञ्चोववज्ज पडमुप्पले (स पडोत्पल) a blue lotus पद्य a red lotus सयसहस्सपत्त (स सतसहस्रपत्र) having a hundred thousand petals (lit leaves) सयुडे (स सद्द) grown up नोचलिप्पइ (स न+उपलिप्यते) is not smeared with पद्धरण (स पद्धरणेण) with the dirt of mud नोचलिप्पइइ (न+उपलि-

पश्यते) will not be smeared with fat from उद+ल्लिप्य
 थेराण (स स्वविरेभ्य) from elderly ascetics or monks
 बोधिं बुद्धिहिं (स बोधिं बोधिष्यति) will know the right
 and perfect knowledge, will get perfect knowledge
 पद्मइस्सइ (स प्रव्रजिष्यति) will renounce become an
 ascetic ईरियासमिप (स ईर्यांसमिप) walking with care
 and attention ईर्या is carefulness in walking, this
 is a variety of समिपति or carefulness सुहुयासणो (स
 सुहुतहुताशन) fire which is given good offerings (गुहुन्)
 अनुत्तरेण नाणेण (स अनुत्तरेण ज्ञानेन) by the highest
 (अनुत्तर) knowledge आलयेण (स आलयेन) by a place
 of residence, housing विहारेण (स विहारेण) by means
 of an outing अज्जवेण (स अर्जवेन) by straightfor-
 wardness मद्दवेण (स मार्दवेन) by means of tenderness
 लायव (स) humility गुत्तो (स गुत्ति) protection
 against sins of mind, body and speech. अनुत्तरेण
 सब्बसज्जमतवसुचरियफलनिव्वाणमग्गेण अप्पाण भावेमाणस्स
 (स अनुत्तरेण सबसवमतवसुचरितफलनिर्वाणमग्गेण आत्मान भाव्यमानस्य)
 cultivating or purifying himself by the highest
 path of emancipation (निर्वाणमार्ग), the result (फल)
 of all kinds of restraints, austerities and good
 deeds (सुचरित) कसिण (स कृत्स्नम्) entire-complete.
 निरावरणे निराघाए (स निरावरण निर्व्यापातम्) clear (lit
 without any covering-निरावरण) and unobstructed.
 सदेवमणुयानुरस्स लोकेस्स परियाग जाणिहिइ (स सदेव
 मनुष्यामुरस्य लोकस्य पर्याय ज्ञास्यति) will know the state of
 all beings including gods, human beings and de-
 mons The word परियाग is also explained as पर्याय,

meaning 'idea or sentiment'. आगच्छ (न. आगति) arrival. उचचार्यं (न. उपपात) bath तर्कं तर्कम्—thought. कइं (स इतम्) deed मणोमाणसियं (स मनोमानसिकम्) inner working of the mind. खइय (स भवित or क्षयित) destroyed actions or कर्म आनीकम्मं (स आरिक्कम्) openly done deed रहोकम्मं (स रह कम्मं) deed done secretly अरहं (स अर्ह) persons fit for liberation अरहस्सभागी (स अरहस्यभागी) omniscient—Arahanta. अरहस्य अमाया अरहस्य नदभान्ते य म नवा अरहस्यभागी। one from whom no secret is concealed मणय्यकायजोगे चट्टमाणानं (स मनावकाययोगे त्वमानस्य) of those existing or generating out of the union of mind, speech and body. तासाइं वपाणि परियामं (स पर्यायम्) State, or condition पाउणिता (स प्राउणिता) having covered, here, yet आउसेसं (स आयु जयम्) the rest of his life जामोक्ता (स अभुक्ता) having enjoyed, or lived उत्ताइं भत्तानि पञ्चखाइस्सइ (स प्रत्याखाइत्यति) will abandon, give up, or abstain from अणसणाण छेइ स्सइ (स अनजनाय छेइत्यति) will cut off or drop meals or fasting जम्मवट्टाण (स वट्टार्थयि) for whose sake—the goal for which. कीरइ (स मिथत) is observed कम्मलोच (स कम्मलोच) pulling out of him यम्भचने पासे. मज्झचर्यवास. अण्हाणमं अराननम् - अदन्तवर्ण (स अदन्तवणम्) not cleaning teeth अनुवट्टाणम (स अनुउपा-नम्) moving about without shoe—barefooted-ness भूमिसेज्जाओ भूमिज्झा. परघरपवेसो, (स परएइमवेस) for legging. लद्धावलद्धाइं (स लद्ध+अपल्लभानि) having obtained or obtained with insult परेमि दीलणाओ

(सि परेषां हेतुना) disrespect from others रिसना (स रिसना) censure गरहणा (स गहणा) contempt उच्चाचया (स उच्चाचया) of various kinds विरूपा (स विरूपा) unpleasant परीसहोवसगा (स परिपद+उपसर्ग) परीपदा are afflictions of hunger, thirst etc to be borne by saints उवसग is trouble or disturbance caused to saints by gods गामकण्टगा (स गामकण्टका) causing thorn like pain (कण्टक) to senses (ग्राम) ग्राम is used for the senses अधियासिज्जन्ति (स अध्यास्यते) will be borne आराधेइ (स आराधयते) will resort to will get चरिम (स चरम) last उस्सासनिस्सासेहिं (स उच्छ्वास निश्वासे) by inhalation and exhalation सिज्झिहिइ (स सिज्जति) will attain perfection वुज्झिहिइ (स मोक्षयते) will be awakened मुचिहिइ (स मोक्ष्यते) will be liberated परिनिचाहिइ (स परिनिर्वर्त्यते) will be extinguished, i.e. emancipated. All the verbs signify the same thing मोक्ष—from the world सद्गुरुद्वाराण अन्त करेहिइ (स सद्गुरुद्वारा अन्त करिष्यति) will end all the miseries of this world i.e. will destroy the miseries generating from being born in this world

43 Gist Gautama listened to all that was narrated to him by Lord Mahavir with attention and then got engaged in his religious austerities for the perfection of his own soul निश्चयेयो (स निश्चय) and समसे (स समसम्) I finish